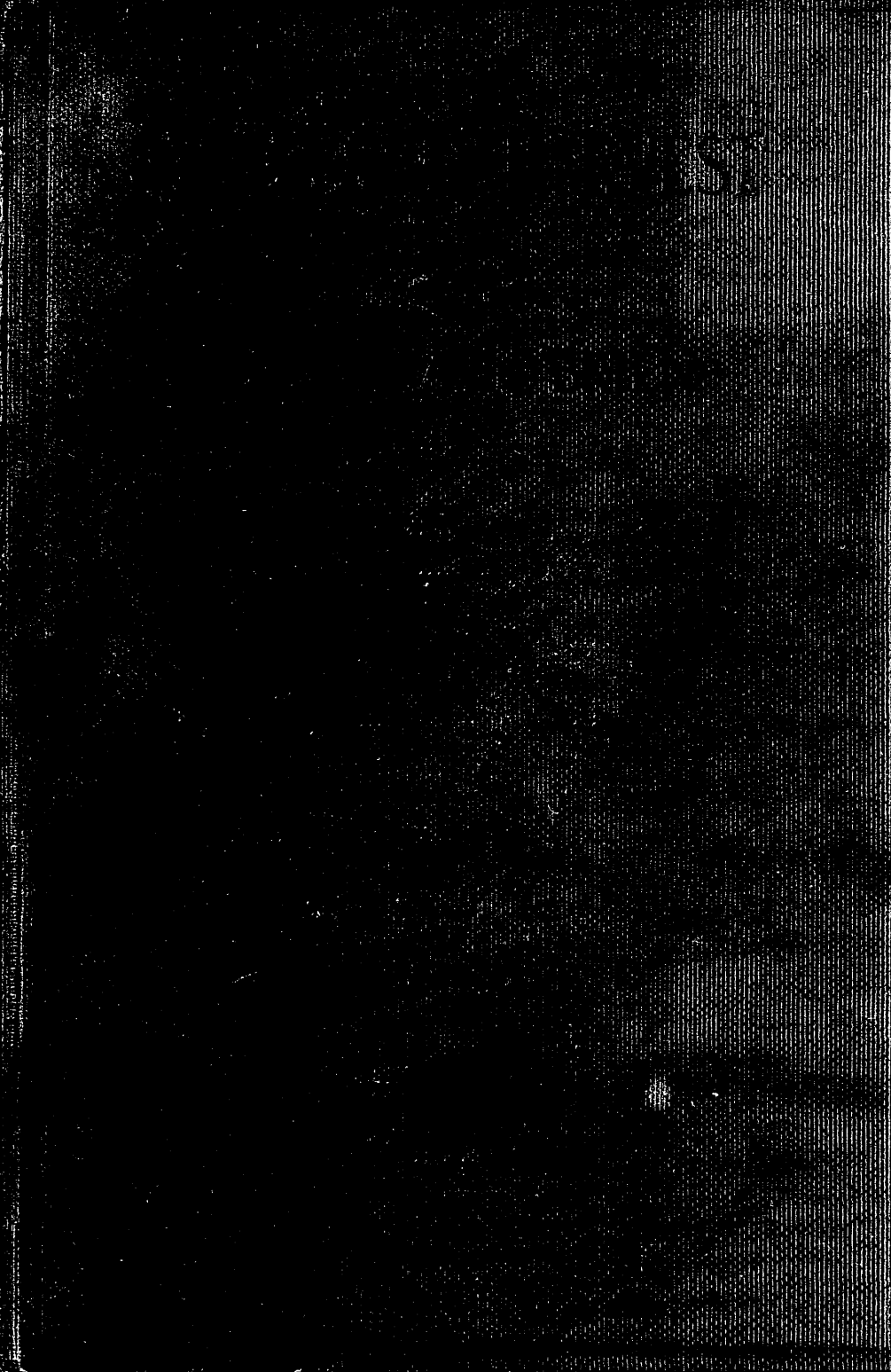
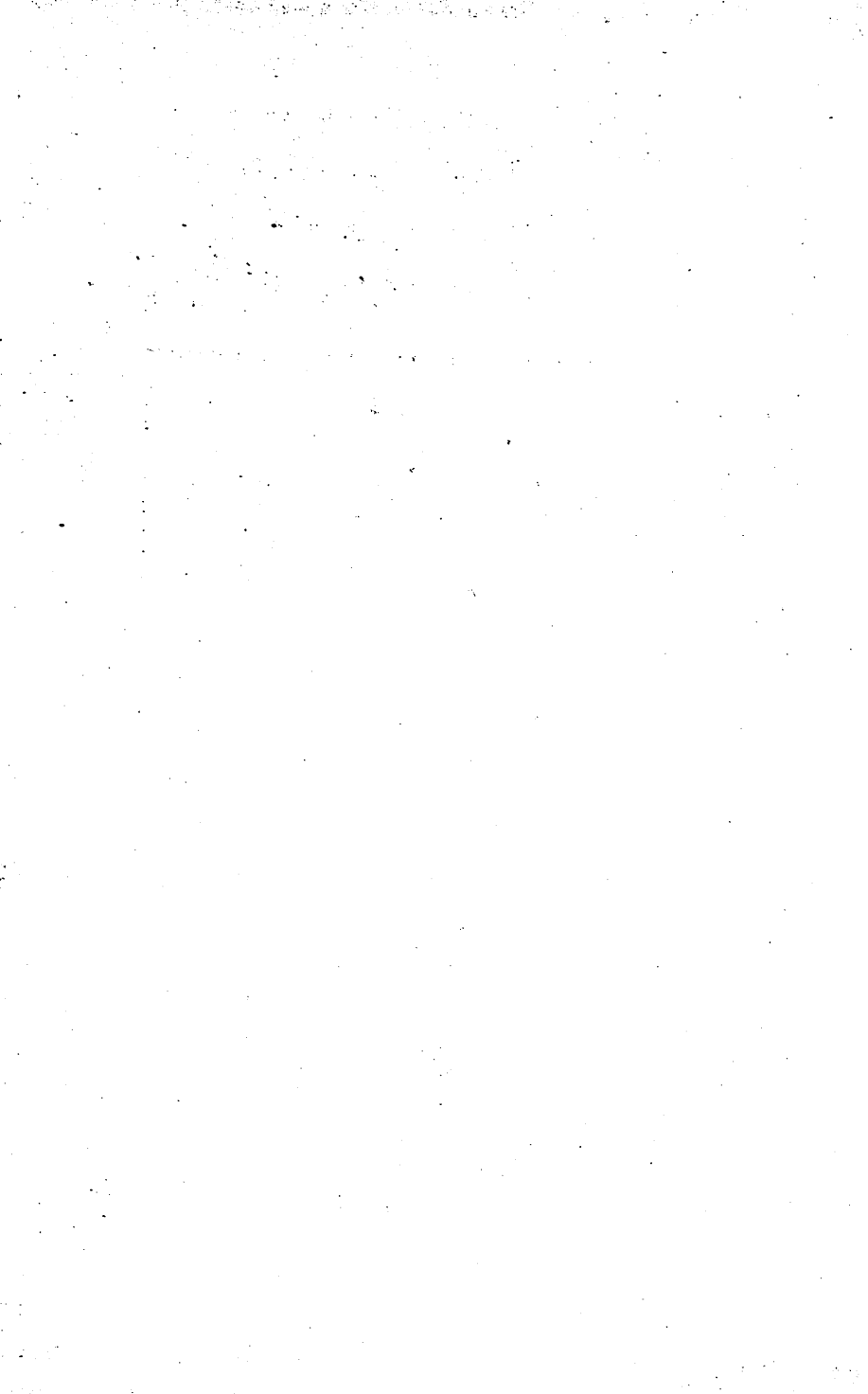






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THE WHITE HARVEST

A SYMPOSIUM ON METHODS OF CONVERT MAKING

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THE WHITE HARVEST

A SYMPOSIUM ON METHODS OF CONVERT MAKING

EDITED BY

REV. JOHN A. O'BRIEN, PH.D.

CHAPLAIN OF THE CATHOLIC STUDENTS AT THE
UNIVERSITY OF ILLINOIS

WITH A PREFACE BY

RT. REV. FRANCIS C. KELLEY, D.D.

BISHOP OF OKLAHOMA

*"Behold, I say to you, lift up your eyes, and see the
countries; for they are white already to harvest."*

John, iv, 35

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To

THE RT. REV. EDMUND M. DUNNE, D.D.

BISHOP OF PEORIA

Inspirer of his Priests and

Zealous Fisher of Souls

In Token

Of Admiration and Esteem and

In Acknowledgment of My Indebtedness

THIS BOOK IS AFFECTIONATELY DEDICATED

BY THE EDITOR

PREFACE



THE task of introducing a speaker to his audience is usually prefaced by the words: "It affords me much pleasure." So very often have we all heard them that we have come to expect them and to know that the occasion may or may not afford pleasure to the person who uses them. They no longer carry full conviction. I have here the task of introducing several writers all treating one subject, but each in his own way and that way not the way of the others. I could truthfully say that the occasion affords me much pleasure, but I say more than that, for it affords me so much pleasure that I hesitate to use the trite old sentence without a warning to the reader that I mean it. Why this pleasure? It might arise out of my knowledge of the merits of the writers, but it does not. It might well arise out of my knowledge of the usual excellence of their writings, but it does not. My pleasure comes out of this, that zealous and learned men at last are turning to a study of how we best can solve a problem for our day and age that is the most important problem of the Church in America and in the rest of the world. Not that others did not solve it in other days. The Apostles did. Francis Xavier did. Brébeuf and Jogues did. De Smet did.

It is a problem, however, very unlike one of mathematics in that it changes with the changing world. The answer does not change. The basic methods of working it out do not change, but the pupils do change. They change greatly as the generations pass. Active, respectful, judicial, reasonable, they may have been at times, but in a few years they become the opposite. Human nature is like that. Today they are a greater problem than ever before, because many of them have

lost touch with the foundation of the eternal principles, while other have stuffed their ears with the impenetrable wool of inherited prejudices. The task is the same. The work to be done is the same. But what might be called "the difficulties of the job" are new.

Alas, there is something else that is new and that is the appearance of the teachers in the strange places they are called upon to visit. Hitherto they taught, but in familiar surroundings, to familiar and friendly listeners and from a familiar rostrum. These teachers were so few and the listeners so many that little thought could be given to the crowd that wandered around outside or timidly hung about the edges. There was enough to do to take care of those who had, without giving much more than a passing thought to those who had not. But that situation could not last. It was not Apostolic and, what is more to the point, it was not what Christ commanded. He had thought of all. He wanted all. His Gospel was for all. He built his church for all. His ministers, like His truth, belonged to all. We knew that, even when we could not put our knowledge to work outside our own flocks. We are now beginning to worry about the fact that we knew it. Thank God for the worry.

This book is a symposium of a new uneasiness and anxiety—uneasiness about ourselves and anxiety about others. It is not however a symposium to give us trouble but to give us consolation. When we worried only about what we had, we were doing only half the worrying Our Lord wanted us to do.

So it really gives me pleasure to present these gentlemen and ask that they be given a hearing. They are not going to say the last word on the subject of "How to Convert," but they are going to say a useful word, a needed word, a consoling word and a word that many have waited long to hear.

✠ FRANCIS C. KELLEY
Bishop of Oklahoma

INTRODUCTION



THIS volume has been designed to present the methods which have proven most effective for the winning of converts to the Catholic faith. It discusses the two important phases of convert making, namely, the means of reaching prospective converts to interest them in a course of instruction, and the methods of adapting the presentation of Catholic doctrine to non-Catholic minds.

The volume is not a theoretical treatment of the subject, but a presentation of the technique which has been developed by the most successful convert makers in America. The agencies and means enumerated to reach prospective converts and the methods of removing their misconceptions and softening their prejudices and winning them to a sincere acceptance of the Catholic faith, have all been tried and tested in the fire of practical experience.

The success achieved by some priests in the winning of converts has been truly remarkable. In contrast to the meagre average of slightly less than two per year for all the priests engaged in parochial work in the United States, some priests average approximately a hundred converts each year. What are the agencies they have devised to attract inquiries in such large numbers? What are the methods they have employed to present Catholic doctrine with such magnificent success to non-Catholic minds? To unfold their methods of procedure, and to render their experience available to their brother-priests, religious, seminarians, and even to zealous laymen, to multiply the efficacy of their labors, is the purpose for which this volume has been projected.

Instead of a single person gathering this information, and undertaking to describe the procedure, the writer felt that a

more vivid and detailed account of all the salient features in the method would result, if each priest narrated in his own way, his particular *modus operandi*. While the volume in such circumstances would not possess a unity of style, that lack would be more than counterbalanced by the complete presentation of all the significant details, and by the placing of the emphasis upon the various features in the method in accordance with their relative importance.

Accordingly a survey was made with the assistance of the editors of Catholic papers in all parts of the country to discover the priests who had achieved outstanding success in the convent field. Out of the list thus compiled, the writer selected ten of the leaders whose various fields of labor constituted a fair cross-section of the ministerial fields in America. There are representatives from the large city parish, from the small town, and from the sparsely settled countryside. To indicate the particular type of ministerial field in which each contributor employed his distinctive methods in the winning of the other sheep, the writer has prepared a brief prefatory sketch for each chapter. It is thought that every priest in America will find in the field of labor of some of the contributors to this volume a duplicate of his own. In addition, a chapter has been included on convert work among Negroes, one on lay missionary work, and a supplementary chapter on methods of answering stock charges against the church.

The volume is not confined to a treatment of problems in methodology, important as they are, but presents a penetrating analysis of the psychology of religious conversion, and the practical procedure of dealing effectively with the various types. A large field for the fruitful missionary labor of zealous laymen and women is also opened up by the volume.

The writer wishes to acknowledge his profound indebtedness to each of the contributors to this symposium. Though they are all busy men, they yielded to the request of the writer to share the ripe fruits of their years of thought, planning and experience in winning converts, with all others who are inter-

ested in the same important quest. Some there were who because of the pressure of the multitudinous duties of the ministry, had not undertaken to write for publication for years, and to whom the task imposed by the editor was especially onerous. To them particular gratitude is due. All have written, however, with no thought of compensation other than the reward which comes from the consciousness that perhaps some word of theirs may bring inspiration and light to a brother priest laboring at that most difficult work of the priestly ministry—the searching for the Master's "other sheep." Without the coöperation of these zealous and devoted fishers of men, the writer would have been unable to bring this volume to issue. To them he would attribute whatever success the volume may occasion in stimulating convert work in America. To His Lordship, Bishop Francis C. Kelley, the writer likewise acknowledges his indebtedness for the illuminating preface which he has written for this volume.

It is hoped that the volume may open up for priests, religious, and zealous laymen, new vistas of possible achievements in the convert field in America. The work has been designed to serve also as a textbook in seminaries and religious normal schools where the seed must be planted if an abundant harvest is to be reaped. For priests, religious, sisters, seminarians, and zealous laymen it is hoped the volume may bring new inspiration and new courage to carry on in the apostolic work of winning America for Christ. If the work is instrumental, however, in winning but one convert for the Divine Master, the writer will be more than repaid for his years of labor in the projection and completion of this volume.

JOHN A. O'BRIEN

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THE WHITE HARVEST

A SYMPOSIUM ON METHODS OF CONVERT MAKING

THE WHITE HARVEST

CHAPTER I

A STATEMENT OF THE PROBLEM

BY REV. JOHN A. O'BRIEN, PH.D.

HE marked progress in educational psychology in recent years has produced a corresponding improvement in methodology. Time was when the teacher was equipped with a few general principles, such as, proceed from the concrete to the abstract, from the specific to the general, from the familiar to the unknown, and was allowed to sink or swim in accordance with his ingenuity in applying these general principles in the presentation of any subject in the curriculum. A specific technique for the presentation of each type of subject matter had not as yet been worked out. This was true not only of the subjects in the elementary school curriculum but of the higher arts and sciences as well.

Thus the physician of a generation or two ago depended upon the application of a few general principles in combating many diseases. There was the administration of the usual cathartic and, in the cases of fever, quinine was the universal nostrum. These two general curatives, it was felt, would in some mysterious manner reach the disturbing factor and restore the organism to its proper balance. In contrast with that mode of procedure, the physician of today, when confronted with a disease, turns to his book of "specifics," in which he finds a definite method of treatment—diagnostic,

curative, prophylactic—for that particular disease carefully worked out for him. Instead of relying upon a general method of treating a patient suffering from almost any ailment, the physician now diagnoses the sick person to discover the exact disease, and applies not simply a general restorative, but a specific which has been proven effective for that particular malady when applied in a definite prescribed manner. The refinement of the method and the development of a specific technique of treatment have produced correspondingly greater results. Hence the necessity of a year as an interne in learning the methods of applying the principles of medicine in the practical treatment of disease.

So, likewise in the study of law. Instead of seeking to master the more general abstract principles of legal justice as set forth in Blackstone, the student now usually studies it by the "case book" method. By this system concrete cases are presented, the pertinent principles are applied and the correct technique of procedure in each specific case is illustrated. The consequence is that when such a case occurs later on, the young lawyer has a better and more practical grasp of the method of dealing with it, than if he had been schooled only in abstract principles with no definite training in the practical technique of their application.

THE IMPORTANCE OF PROPER TECHNIQUE

So widely recognized has become the need of training in methods, that there are now few, if any, States in the Union which grant a teacher's certificate to the candidate instructed only in the general theories of pedagogy, but with no definite training in the practical technique of presentation. School authorities have witnessed all too many tragedies where young teachers, fortified with good grades in scholarship and with a general course in educational theory, have failed signally because of their lack of proper methods of imparting their knowledge and of presenting intelligently to the

pupils the subject matter in the textbook. They are like merchant ships that come to a port loaded with a great cargo drawn from many lands, but find the water too shallow to approach the wharf, and are unable to unload. Hence, the widespread recognition of the necessity of training in methods on the part of any prospective teacher.

Courses are now given in every modern normal school and university not only in general methods, but also in special methods worked out for each subject in the curriculum. Take mathematics, for example. The different portions of the subject matter are analyzed with great care, the distinct mathematical steps involved in the solution of common types of problems are enumerated, and special methods are worked out for the presentation of each distinct unit of subject matter, such as, the handling of mixed fractions, the placing of the decimal point, and the computation of compound interest. The technique of presentation is based upon the analysis of the subject matter, and the study of the learning process of the child mind.

Both are essential. For, neither a mastery of the subject matter on the one hand, nor an insight into the workings of the child mind on the other, would afford a sufficient basis for the construction of an effective technique. Indeed, the most competent master of a subject may prove a grotesque failure as a teacher if he lacks an insight into the learning process of the child mind. It is this application of the results of curriculum analysis and principles of genetic psychology to the methods of teaching which has been responsible for one of the greatest advances in modern education in the past generation, namely, the development of practical and effective techniques for the presentation of each subject in the curriculum. Methodology in education has been elevated from its unstable foundation on subjective caprice and crude empiricism to the solid basis of objective fact, scientifically tested and verified.

The consequence is that the beginning teacher, fortified by

such training is no longer experimenting upon her class through the slow trial and error method to discover suitable technique for the presentation of each different type of subject matter. Instead, she comes enriched with the methods which reflect the sustained thought, the painstaking analysis, the penetrating psychological insight and the ripe experience of thousands of men and women in working out the most effective technique for the presentation of the specific subject matter with which she is dealing. Between such a teacher and the one altogether unequipped with such training there is as much difference in the eyes of skilled supervisors, as there is between the finished interne and the medical student fresh from the theory of the classroom, who has never handled a scalpel or learned the technique of applying his theoretical knowledge in the treatment of specific maladies, or of manipulating his different instruments in the performance of a single surgical operation.

The Central Problem

Vast as is the volume of scientific study and painstaking analysis which has been focussed upon the development of effective techniques for the presentation of various subjects, there is one field which remains as yet untouched and unexplored—a virgin wilderness. That is, the presentation of the truths of the Catholic religion to the non-Catholic people of America. To set forth effective methods for the presentation of Catholic truth to our non-Catholic fellow countrymen, in such a way as to win their allegiance to Christ and His Church, constitutes the central problem of this pioneer study. The practical objective aimed at is the bringing of the millions of our fellow-citizens, either untouched altogether by the saving ministrations of religion or wandering in the darkness of uncertainty and error into the fold of Peter. They are bound to us by the strong bond of a com-

mon love for the fatherland. They speak a common tongue, and as our neighbors and our friends, they are woven intimately into the fabric of our common social life. While the souls of the Hottentots of darkest Africa and the Mongols of Asia are infinitely precious, and are worthy of our most heroic missionary labors, nevertheless no one can deny that in the extension of the Kingdom of God our fellow countrymen have the first claim upon our devotion.

There are two additional considerations, moreover, which give an especial urge to the arousal of our zeal for the religious welfare of our fellow-Americans. The first is the fact that there are approximately 70,000,000 people or about 60% of our entire population who are unaffiliated in an active manner with any church. Unlike the population of the Mohammedan world, where practically no Christian penetration occurs, unlike even many pagan tribes of Asia and Africa who cling with almost fanatical tenacity to their grotesque idols, the great majority of Americans, being unaffiliated, are open-minded and susceptible to the drawing power of religious truth when properly presented. More than half of all the people of America are starving for the bread of religious truth. Religious at heart, and in general sympathy with the strivings of religion, this vast multitude awaits but the enlistment of its interests and the captivating of its reason through the skillful presentation of Catholic truth, to start its forward march out of the wilderness into the Promised Land.

Moreover, on probably the majority of those who are professed members of a creed, denominational ties rest but lightly. Most of them profess to uphold the thesis that one Church is as good as another, and proclaim their willingness to follow the Truth to whatsoever shrine it might lead them.

The second consideration is the fact that here in America we enjoy the fullest measure of religious freedom. Unhampered by the laws and frictions coming down from the

union of Church and State in feudal Europe, the Church in America is free from that governmental interference which vexes her in many of the countries of the Old World. She is privileged here to live her own spiritual life and to draw adherents from every department of American life. She is permitted to preach her Gospel in every nook and cranny of America. Her ministers enjoy as a rule a large measure of public esteem and confidence and are generally regarded as among the intellectual leaders of the community in which they live.

Why So Few Converts?

Yet in the face of all these favorable circumstances the number of converts according to the Catholic Directory for 1927 was only about 35,000. Out of a total population of approximately 110,000,000, this figure seems pitifully small. It represents, as Father E. C. Dowd points out in his article, an average of slightly less than two converts per priest in the course of an entire year. In view of the unparalleled richness of the field and the unlimited opportunities for its cultivation through the presentation of Catholic truth, we are forced to raise the question: Why are there so few converts in America? There are doubtless many factors that enter into the formulation of a complete answer, such as, the absorption of men and money in the pressing task of building churches and schools for our Catholic population that has spread so rapidly in every part of the country. There has been an urgency to this work which admitted of no alternative. With the peak of that building program passed, however, for several years, with the overwhelming majority of our congregation provided with churches, the situation would seem to demand the presence of some additional factor to explain the appallingly low average of less than two converts per priest in a year.

Lack of Definite Plan

Is it not due in a large measure to the lack of any carefully studied plan or of any systematic effort to win converts to the fold? And is not the lack of such a carefully worked out plan of attack traceable largely to the lack of information as to the methods which have proved effective in winning great numbers of converts? The fact that among others the writers of the various articles in this symposium have been able to win from 500 to 5000 converts, some of them averaging regularly over 50 converts per year over a period of 16 years, through the use of a systematically planned method of procedure, would seem to establish the validity of this viewpoint. In other words, there has been as yet no definite technique of convert making worked out.

The subject receives as a rule but scant mention in the seminary curriculum. It has not passed beyond the outward fringe into the focal point of the institution's consciousness. When it does it will receive the place in the curriculum which its importance deserves. Then, too, it must be acknowledged that up to the present there has been too great an insufficiency of data to enable the seminary to present such a course. Each priest, no matter how effective a method he would develop in his years of experience in seeking converts, generally kept the method to himself, instead of rendering it available for all, and having it filter through ultimately into the seminary curriculum.

Carefully trained in the performance of every liturgical rite, the young priest on leaving the seminary is compelled to work out his own pedagogical salvation in the matter of winning converts, in accordance with his own ingenuity in devising effective methods of arousing the dormant interest of non-Catholics in the study of religion and of adapting its presentation in such a way as to allay their fears and misgivings and win the assent of minds that start the investigation handi-

capped oftentimes by prejudice and previous misconceptions. The result of the lack of such systematic training is the present pitifully low average of converts per priest in America.

This work finds its essential *raison d'être* in meeting this widely felt need, in providing a carefully planned and systematically organized technique for the winning of converts to the Catholic faith. It renders available to the zealous layman, seminarian, the religious teacher, and the priest the ripe fruit of the years of experience and careful study of the most successful convert makers in America. It provides every one interested in the extension of the Kingdom of Christ with a knowledge of the means which have proved most effective in the different types of communities, urban and rural, native and foreign-born, which make up our cosmopolitan population.

While serving as such a vehicle, it seeks consciously to focus the attention of every zealous Catholic upon the tremendous potentialities of the convert field in America—a field that has passed too long unnoticed and uncultivated. While we have established a number of institutions to prepare priests and religious for the foreign mission fields, schooling them carefully in the customs and manners of the heathens, training them in the difficult languages and dialects of the different pagan tribes, we have strangely enough paid but perfunctory attention to the devising of methods of winning the pagans and semi-pagans in our very midst. This work seeks to open up a new vista of possible achievements in the home missions by pointing to the striking records of great hosts of converts won by methods usable by practically every priest in America. It will doubtless be a revelation to the vast majority of readers to learn that as many as 5000 converts have been won by a single priest here in America, and that others receive an average of half a hundred into the fold each year with unfailing regularity.

Moreover it will be noted that these recruitments are confined to no single type of community but are drawn from

rural districts as well as from the populous cities. Every social, economic, and racial group finds generous representation in the hosts of converts. The achievement of priests in widely different fields of labor, such as that of Father Eckert in the negro district of Chicago, of Father Duffy in the sparsely settled territory of Wyoming, of Father Scott in the congestion of New York City, and of Father Dunne in one of those typical small cities such as dot the country from Maine to Oregon, tend to demonstrate that no matter where the priest labors, if the proper net is skillfully and persistently lowered it will secure ultimately its copious draft of souls.

The number of converts gained by the priests whose methods are detailed in this book would probably average about 50 per year. If the average of each priest engaged in parish work in this country would reach but 10, the total would be raised from the present figure of 35,000 to approximately 200,000 converts annually. If this priestly effort were then supplemented by even a moderate zeal on the part of the Catholic laity, it would seem not unreasonable to believe that a tide of converts could annually be brought into the Church which would swell into the million mark.

Why the Apathy of the Catholic Laity?

By some strange anomaly the average Catholic layman, though deeply attached to his faith, rarely goes out of his way to assist in guiding a soul groping without in the darkness into the harbor of light. He does not seem to be even dimly conscious of any obligation on his part to spread the Kingdom of Christ in the souls of men. That such is the work of the priest and religious, not of the business or professional man or the laborer in the factory, is the almost universal view of our laity. The result is that ordinarily they not only avoid introducing the subject to a friend who might easily be interested in learning some point of Catholic faith, but rather generally give perfunctory and inadequate answers

to inquiries concerning Catholic belief and practices or simply tell the person to "see a priest."

Their apathy is in sharp contrast to the zeal and solicitude of the church-going Protestants to win new members for their fold. They launch "win-my-chum" campaigns almost annually. They display commendable activity in interesting newcomers in the community in the work of their Church and in bringing outsiders to their revivals and other church meetings. While the number of lapses will perhaps rival the number of accessions in many Protestant churches each year, that fact is traceable to the lack of a definite body of clearly defined religious truths, the severance from the divinely established religious teacher, and the consequent absence of the sacramental channels of grace, and not to any lack of missionary zeal on the part of their lay members.

The cause of such apathy on the part of our laity toward any form of missionary work among those outside the fold is doubtless traceable to the lack of any definite systematic effort on our part to enlist their aid in any organized manner. Time was when the whole of Christendom was Catholic. There was a superabundance of priests and religious to perform all the ministrations of religion. With the cleavage of whole nations from the ancient faith in the religious upheaval of the sixteenth century, and the separation of hundreds of millions persisting to this day, there is a crying need for the enlistment of the missionary zeal of every Catholic man and woman if the great divisions of Christendom are to be brought back to their spiritual mother, and the fruits of the redemption are to be made accessible to the souls of all through the divinely established sacramental channels of grace.

The Enlistment of the Laity

The mobilization of our lay resources to assist in the spiritual conquest of America is therefore one of the urgently

imperative needs of the day. The potentialities in the convert field realizable through the organization of all our people into an active lay apostolate are tremendous and well-nigh incalculable. Let us assume that of the approximately 20 million Catholics in America, 10 million are adults. If each adult would win but a single soul for Christ in the course of a whole year, the conversion of the whole nation of America would be effected in less than four years! With even a million Catholics organized into an active lay apostolate, each winning a single recruit a year, and repeating the process annually together with their recruits, the conversion of America in less than seven years would be *un fait accompli*.

The possibilities resulting from the arousal of our laity to an intelligent participation with the clergy in the work of extending the Kingdom of Christ are simply staggering. Equally obvious, too, is it, that if the penetration of the vast millions of the population of America by Catholic truth is to be effected within a reasonable span of years, it will be the result of the missionary labors of no scant 18 or 20 thousand priests, but of the united efforts of many millions of laborers. It may be possible for the clergy to do most of the actual instruction, but they must be supplied with classes to instruct through the coöperative missionary zeal of the laity.

The writer can already hear some of the readers observing that the possible achievements through the enlistment of lay coöperation just outlined are fine theories, splendidly spun speculations, but of dubious practicality. But are they? The concrete results of lay coöperation recorded in the following chapters constitute an effective answer. For the reaching of such vast multitudes of non-Catholics, probably passing the hundred thousand mark, with the truths of the Catholic faith through the voice of a lay apostle one could probably find no counterpart save by going back to the days of the Apostle Paul. Yet that is the achievement of Mr. David Goldstein in the twentieth century. The story of his apostolate opens up a new vista of potential missionary labors

by the laity. The work of a single negro in bringing over twenty-five converts for instruction, as narrated by Father Eckert, and the work of the Convert League of New York as described by Father Conway and Father O'Keeffe, demonstrate the effectiveness of lay missionary efforts as applied individually or through an organization. Indeed it is one of the chief purposes of this volume to stimulate interest in the organization of a lay apostolate for convert work in every parish in America.

It is recognized that the methods of lay missionary work, as recorded in these chapters, are but the pioneer beginnings to cultivate a vast field which has remained hitherto almost untouched. They are beginnings, however, of such tremendous significance and productive of such remarkable results that they are worthy of being utilized and developed in every portion of the great white harvest of America. It is hoped, too, that these stories of lay activity will help to create a new consciousness, and a new attitude on the part of our Catholic people toward active participation in the spread of Christ's kingdom among their fellow citizens. It seeks to preclude at least the possibility of a Catholic esteeming himself to be an exemplary follower of Christ, who goes through his entire life without ever once consciously seeking to lead a stray sheep into the Master's fold. It is recognized that a virtuous life is in itself an eloquent apologetic. More than that, however, is required. Active, persevering efforts consciously focussed upon the problem of enlisting an outsider's interest in the investigation of religious truth is required if the copious draft of souls is to be secured.

Christ's Dominant Hunger

Varied and numerous indeed are the duties that crowd in upon the pastor of souls in America. He is the builder of churches and schools, the teacher of his flock, the spiritual physician ministering to the sick, the dispenser of the mys-

teries of God, the administrator of the temporalities of the parish. Yet it is doubtful if there is any form of his ministry which articulates more accurately the dominant note of the priestly calling than the quest for sheep who have strayed outside the fold. When Jesus sounded His call to the first apostles who were laboring along the shore of the sea of Galilee, He said: "*Come ye after me, and I will make you to be fishers of men.*" In that Divine invitation the Master placed His finger upon the salient feature of the priestly calling, the seeking for souls, the "fishing for men." His whole ministry was the manifestation of a quenchless thirst for souls, a ceaseless driving hunger for the sheep who had strayed away—a hunger that was rendered vocal in those pleading words to His apostles: "*And other sheep I have, that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd.*"¹ It was this same yearning which found its reverberation in the Master's prayer immediately preceding his passion, when He said: "*I pray for them also who through their word shall believe in me: that they all may be one, as thou, Father, in me and I in thee.*"²

Despite the multitude of distracting duties which crowd in upon the ministry, it is hoped that the priest will find in these chronicles of spiritual quest, all written by busy pastors of souls, the inspiration and the urge to assign a few hours each week to the alluring task of seeking to fulfill the prayer of Christ by searching for some of the sheep outside the fold—a work that mirrors forth so clearly the dominant hunger in the heart of Christ. The volume seeks to give not only the inspiration for greater and renewed efforts in this field, but to supply also the knowledge of methods and practical procedure that are designed to make the efforts eventuate in a draft of fishes more copious than ever before.

The winning of America for Christ! What an ideal!

¹ John, x, 16.

² John, xvii, 20, 21.

Is it not as glorious as that which throbbed in the hearts of the Crusaders of old, steeling them to brave alike the snow-clad heights of the Alps and the burning sands of the Arabian desert? Yet who would be so rash as to declare that with the succour of that divine grace which never fails a worthy cause, it is an unrealizable ideal? Not by grandiose gestures or spectacular feats which provoke the plaudits of the multitude, can that ideal be translated into a glorious reality, but by the patient persevering toil of many laborers and by methods which embody the ripe experience and careful thought of the most successful workers in the field.

To quicken the pulse of every priest and lawman to undertake this great task of winning America for Christ, there comes across the sea of centuries the thrilling challenge uttered by the Master in ancient Samaria. Standing by Jacob's well in Sichar almost in the shadow of Mt. Garizim, the Master pointed to the fields through which were coming the throngs of Samaritans and said to his disciples: "*Do not you say, there are yet four months, and then the harvest cometh? Behold, I say to you, lift up your eyes, and see the countries: for they are white already to harvest. And he that reapeth, receiveth wages, and gathereth fruit unto life everlasting.*"¹ With its sixty millions of citizens untouched by the saving ministrations of the Christian religion, America now presents the most alluring harvest, with its fields "white already to harvest." Who is there who can doubt that in the prophetic vision of the Master there were not included those vast fields that were to rise up out of the Western seas with their teeming millions of inhabitants—fields now whitening with their human harvest, waiting for reapers to come and gather it into the eternal granary? America represents, therefore, the mission field *par excellence* for the Church in the twentieth century.

While the work is designed to focus attention upon the tre-

¹ John, iv, 35.

mendous opportunity of winning vast hosts of converts in America, by detailing methods which have actually yielded such results, the writer is not unaware of the surpassing value that will result if it succeeds in increasing the total number of converts in only a small degree. Nevertheless it is hoped that as a consequence of the utilization by priests, religious, and zealous laymen of the many ingenious devices of reaching and the skillful methods of winning the "other sheep," as worked out by these outstandingly successful convert-makers as a result of half a lifetime of labor, the volume may serve as a humble instrumentality through which the total annual number of converts in America will soon be doubled and tripled. If, however, it does not reach that goal, the writer will be content. For, a single soul, it has been said, is a sufficiently large diocese for any Ordinary. So if this volume be instrumental in the winning of only a single soul, the writer will be more than amply paid for his years of labor in the projection and final completion of this symposium.

INTRODUCTORY NOTE TO

CHAPTER II

DID you ever hear of a priest who has made more than 6000 converts, and who is still busy winning more souls for the Master? That priest is the Rev. Bertrand L. Conway, C.S.P. who has probably made more converts than any other man, lay or cleric, in America. Following in the footsteps of that mighty Apostle of the Gentiles, after whom the great Congregation of Paulists has been patterned, Father Conway has blazed a missionary trail from Nova Scotia to Louisiana, and from Maine to California. For twenty-eight years he has spent himself in preaching missions in every State in the Union, specializing in missions for non-Catholics. Perhaps more than any other priest, Father Conway has demonstrated the fruitfulness of missions for non-Catholics and has made it not only an accepted but an indispensable institution in the missionary field in America.

In his twenty-eight years of missionary experience, Father Conway has developed a carefully planned technique for the presentation of Catholic doctrine to the non-Catholic mind. In his illuminating article, Father Conway sketches the various steps in the methods, the series of special lectures, the preliminary advertising, the inquiry class, the personal interview, the question box feature, the follow-up letter, the book distribution during and after the lectures, and the methods of dealing with different types of prospective converts. In this field as elsewhere, system and a definite plan of attack bring rich returns. While local conditions in a parish may render advisable some slight modification of the mode of procedure here described, every priest, seminarian, and catechist in America will find the method highly suggestive and effective in securing practical results.

In addition to instructing over 6000 converts, Father Conway has found time to write several books of which the Question Book is the most widely known. Printed in several languages, it has gone through

many editions, and has passed the two million mark in number of copies sold. It ranks with Cardinal Gibbon's "Faith of Our Fathers" as one of the most practical and serviceable works in the presentation of Catholic doctrine to the non-Catholic mind in America. It contains the answer to almost every question asked about the Catholic religion. It is a veritable mine of information—*multum in parvo*. A short time ago a leader in the Catholic Evidence Guild in England informed the editor that their army of speakers was rarely confronted with a question which could not be quickly answered by referring to the Question Box.

Like Father McMenamin of Denver, Father Conway has found the public answering of questions a great aid in stimulating interest and in meeting directly the real problems in the minds of his listeners.

What an inspiring vista of greater harvests Father Conway's achievements opens up. That impressive record of over 6000 converts within the compass of a single ministry, how provocative of priestly zeal to strive for greater conquests and to begin the writing of a new chapter in the moving story of the winning of America for Christ!

CHAPTER II

THE APOSTOLATE TO "THE OTHER SHEEP"

BY REV. BERTRAND L. CONWAY, C.S.P.



WHEN Isaac Hecker was at the Redemptorist House of Studies at Witten, Holland, his superior asked him to set forth in writing his idea of his future vocation. In answer Hecker wrote: "In looking back at my career prior to my becoming a Catholic, it seems to me that Divine Providence has led me by the hand through the different ways of error, and made me personally acquainted with the different classes of the American people and their wants, in order that, having made known to me the truth, He might employ me the better to point out to them the ways of His Church. Therefore, I feel confident that my vocation is to labor for the conversion of my non-Catholic fellow countrymen."

As a Protestant, Father Hecker was all on fire with the desire to know the truth of God. At Brook Farm, his friends—Emerson, Hawthorne, Dana, Olcott—christened him Ernest the Seeker. Pure and clean of heart like the child the Saviour speaks of as possessing the Kingdom of God, he strove from the outset "to live for the best," and "to make a perfect surrender of his whole heart to God." He sought everywhere for the satisfaction of his soul's aspirations. German Pantheism, New England Transcendentalism, and the various Protestant Churches—liberal and orthodox—were in turn questioned. One day he at last came to face with the

Catholic Church in the pages of her official catechism, the Catechism of the Council of Trent.

"Imagine my amazement," he writes, "at finding here just what my soul had been hungering for all these years. I soon saw that what I already had of truth and light, what my best nature and conscience and my clearest natural knowledge told me was truth, was but elevated and lifted up beyond all conception by the doctrine of the Church. And such was my indignation at finding that I had been hoodwinked from my childhood, that I vowed I would devote my life to tearing the bandage from the eyes of my fellowmen."

These words were the keynote of Father Hecker's life. He wished to make America Catholic. "I will help the Catholic with my left hand," he put it quaintly, "and the non-Catholic with my right." He loved America—her people and her institutions—and was profoundly convinced of her providential mission among the nations. He was in deep sympathy with the millions of his non-Catholic brethren, who had wandered far from the fold of the One True Shepherd, and who were greatly tormented by the doubts and uncertainties of indifferentism and unbelief. To win them all to the Church of Jesus Christ was his chief desire—for this he prayed, lectured, wrote apologetic books and pamphlets, established *The Catholic World*, and founded the community known as the Paulist Fathers.

There were many who seventy years ago called Father Hecker a visionary, an extremist, an idle dreamer. When in the bitter days of prejudiced Know-Nothingism he spoke enthusiastically of the converts to come, they shook their heads, and said: "He has the childish enthusiasm of the convert. The United States is no field for the apostolate of conversion."

Today as we look around us we see that these pessimistic prophets were sadly lacking in vision. For the dream of Father Hecker has in great part been realized. In his day converts came to us by the score; today they are entering the

fold by the thousands. Every year in the United States about thirty-five thousand converts are received into the Church, many of them making sacrifices for conscience sake that prove that they are led by the Spirit of God.

Father Hecker was at first a Redemptorist, a community called to the United States by the American bishops to minister to the needs of the German immigrants. A dispute arose between him and his superiors concerning the method of reaching the minds and hearts of non-Catholics. They maintained that the outsider could best be reached by the indirect method of the Catholic mission, whereas he held that special lecture-courses to non-Catholics were far more effective.

Lectures to Non-Catholics are Effective

The experience of the past seventy years has proved to a certainty the truth of his contention. The attendance of Catholics during the Catholic mission so taxes the capacity of the average Church, that non-Catholics, be they ever so willing, cannot obtain admittance in any great numbers. The few that do attend are, for the most part, men and women married to Catholics, or contemplating marriage with them in the near future. Moreover, the missionaries are too busily engaged in the confessional to give much time to non-Catholic inquirers.

As a matter of fact our own experience of over twenty-seven years of continuous missionary activity proves that special lectures to non-Catholics always mean an increased attendance of outsiders from three to twenty-fold, while the converts come to us in the proportion of six to one.

We know perfectly well that many of the converts that come into the Church immediately after the lectures have been on the road for many years, the lectures merely affording them the last argument for "going over to Rome." We know again that faith is a supernatural gift of God, which

cannot be weighed in the balance like so many pounds of butter or potatoes. Still the Lord usually works through human means. If a special method, apparently new, but as old as the days of the Apostles, works more efficaciously than another, we ought not to set it aside because of a narrow pseudo-conservatism.

The following statistics comprise missions to Catholics and non-Catholics given in 188 cities of 62 dioceses of the United States and Canada during the past twenty-seven years. The mission year, ten months long, begins in September and ends in June. The missions vary in length from one week to six weeks. These figures tell us that in the first series of 209 Catholic missions 963 converts were received into the Church, whereas in the second series of 203 special courses to non-Catholics, 5,059 were received. We must let down the net, as the Saviour said, if we would take in a large draught of fishes.

In considering these statistics we must remember that these figures represent only the immediate results, and register nothing with regard to the converts who enter the Church years after the lectures are over. For instance at St. Patrick's Cathedral in New York City two years ago a Lutheran woman of Newark, New Jersey, attended the lectures faithfully for two weeks, and was baptized after three months of careful study. She spoke to me about her relatives who were all Church-going Lutherans, and promised to do her utmost to convince them of the Church's claims. Her zeal, her prayers and her example have under God induced sixteen of her immediate relatives to become Catholics in that short interval. While this is a most extraordinary case, it is common enough to hear by the merest chance of a convert winning over three or four of their relatives by blood or marriage within two or three years of the close of the lecture course that won them to the Church of God.

It is a noteworthy fact that in 85 of the above Catholic missions not one non-Catholic became a convert, whereas all

Year	Catholic		Lectures to non-		Total	
	Missions	Converts	Catholics	Converts	Missions	Converts
1898-99	16	14	4	64	20	78
1899-1900	14	60	5	212	19	272
1900-01	11	30	5	255	16	285
1901-02	4	18	11	417	15	435
1902-03	3	43	11	344	14	387
1903-04	6	12	8	379	14	391
1904-05	6	52	6	247	12	299
1905-06	10	41	9	116	19	157
1906-07	8	35	9	151	17	186
1907-08	9	15	6	98	15	113
1908-09	5	24	6	122	11	146
1909-10	8	57	7	167	15	224
1910-11	8	25	10	127	18	152
1911-12	12	51	9	74	21	125
1912-13	8	28	7	104	15	132
1913-14	10	80	8	140	18	220
1914-15	6	71	8	200	14	271
1915-16	5	29	8	214	13	243
1916-17	7	24	8	161	15	185
1917-18	9	29	4	91	13	120
1918-19	3	6	8	156	11	162
1919-20	7	12	7	95	14	107
1920-21	7	21	10	191	17	212
1921-22	9	32	9	320	18	352
1922-23	8	24	7	247	15	271
1923-24	6	71	8	214	14	285
1924-25	4	59	5	153	8	177
Totals	209	963	203	5059	412	6022

but 11 of the lecture courses to non-Catholics had some converts to their credit. The statistics of conversions vary a great deal according to the part of the country one labors in. In many small towns of this country and Canada one must plant the seed for years without much hope of any immediate harvesting. The prejudices and hatreds of the sixteenth century are too deeply rooted in men's souls for them to come into the Church quickly. One might, for example, give missions in the country towns of Northern Louisiana or Ontario for years, and not have as many converts enter the

Church as would be received as the result of one lecture course of three weeks in a large city like New York or Chicago. Although I have always carefully kept the statistics of conversions for the purpose of judging the comparative effectiveness of Catholic versus non-Catholic missions, I have never had any patience with those narrow-minded souls, who judge a mission to non-Catholics by the number of immediate converts received into the Church. One would think that conversion was due to human reasoning or to human methods. They tell a good story of Father Fulton, the well known Jesuit. A woman once asked him how many converts the Jesuits had made during a certain mission given at the Church of the Immaculate Conception in Boston. "None," answered Father Fulton, rather emphatically. "I heard that they had made over forty," said the questioner, a woman who knew beforehand the forthcoming answer. "Over forty?" said the witty Jesuit, with a twinkle in his eye. "Ah! The Holy Ghost made them."

The apostolate to non-Catholics, like every other good movement in the Church, has from the very beginning met with a great deal of criticism and opposition. Some objected to its novelty. And yet a little reflection would have told them that the Lord and His Apostles gave missions to non-Catholics, when they won over Jew and Pagan in Jerusalem, Antioch, Athens and Rome. One of the marks of the Church's divinity is her missionary spirit. She not only maintains the Gospel handed down from Jesus and the Twelve, but she is continually spreading it among "the other sheep that are not of the fold."

"Let us take care of our own," others said. Who indeed are our own? The field of the Catholic Church is as wide as the earth itself. Her character is universal: "Teach all nations. Preach the Gospel to every creature." Are the outsiders the devil's own? God forbid. God wills that all men come to the knowledge of the truth, and we are bound to share our graces and privileges with all the brethren.

Once a Paulist missionary was walking with a pastor through the streets of a Western city. As they passed by, the women bowed, the men tipped their hats, and the children smiled a welcome. Now and again the pastor stopped, spoke a few kindly words, introduced the visiting priest, and then walked on. "Your people?" asked the missionary. "Oh, yes," said the pastor. Two or three times this question was asked, and always the same answer was given. At last the visitor said: "Is the whole city Catholic?" "Not at all," said the pastor, "but they are all my people."

I have heard some priests say: "Lectures to non-Catholics will cause bitterness and hatred in my town, and beget controversies without number." That will certainly happen if the apologist has not been specially trained for the work of Church defence, and especially if he is bitter of speech. A kindly, intelligent apologist will take the bitterness out of the hearts of the honest-minded, and will ignore the calumnies of a few prejudiced outsiders, who may be looking for notoriety in the daily papers.

Others say: "Every non-Catholic is in bad faith. He does not want to know the truth." These critics fail to realize the strong influence of an anti-Catholic training, and the power of a hostile, anti-Catholic environment and literature to prejudice the minds of honest men and women. They often generalize from a particular case of bad faith which they have come across in their own experience. Is it not the more Catholic way to suppose every man sincere and straightforward, until he proves himself a hypocrite?

Others again on hearing of a conversion will say: "Will he persevere?" the question plainly inferring that he will not. Yet we know that many so-called perversions are not really perversions at all, because these pseudo-converts never became Catholics in the true sense of the word. They were received into the Church without having obtained a clear-cut view of the divine authority of the Church. It stands to reason that half a dozen talks of about fifteen minutes each

are not enough to change the convictions of a lifetime. A Catholic wife, if zealous and intelligent, can readily complete the needed instruction, but too often she is powerless to combat the perverse influence of her non-Catholic husband's relatives and friends. Perhaps the husband became a Catholic merely to marry the girl of his choice, and consequently his instruction should have covered a longer period of time. But these cases are exceptional. A convert, carefully taught the lessons of the catechism by a priestly lover of souls, who keeps a watchful eye upon him for months after his baptism, will as a rule remain steadfast in the Faith. Indeed, many a convert will put to shame an old-time Catholic by his extraordinary fervor and zeal. One Paulist mission to non-Catholics in St. Eliazbeth's Church, Chicago, netted 186 converts in two weeks, and fourteen months afterward it was found on investigation that all had remained true to the Catholic faith.

American People are Hungry for Religious Faith

Every zealous priest can give testimony to the religious earnestness of the American people. Nowhere is it more evident than on these lecture-courses to non-Catholics, whether given in the large cities or in the smaller country towns. Protestants, Jews, and unbelievers will go anywhere to hear the Church's claims, if they are presented in a kindly, objective manner—to a town-hall, a theatre, a schoolroom, a baseball park, a Masonic hall, a Catholic Church. I have known them to drive a dozen miles or more over rough country roads in Minnesota when the thermometer registered twenty degrees below zero. I have known them to come night after night—to the number of two or three hundred—in a small country town in the Southland which boasted of but six or ten Catholics. I have known them to call for personal interviews ten hours a day in a large Cathedral parish in New York, Boston, and Chicago.

True, indeed, many non-Catholics in America are indifferentists and unbelievers. A rather conservative estimate declares that about sixty million people of the United States are non-churchgoers. They have not, however, given up their churches because they hate Christianity, as the apostate anti-clericals of France and Italy, but because they are given the Gospel in a form their reason rejects. The descendants of the New England Puritans have rejected the immoral teaching that made God the author of evil; many a Southerner has become disgusted with the emotional excesses of camp-meeting revivalism; the non-Catholics of our large cities are weary of the uncertain and vague teachings offered by their ministers, and dissatisfied with the pagan gospel preached from many a creedless, modernistic pulpit. They ask for bread, and their teachers give them a stone. They are not really hostile to the true Church, but they simply do not know her. In their heart of hearts there is a longing for God, a longing frequently satisfied by the gift of Faith, once they set aside their avarice, their pride and their worldliness.

It is true again that the church-going Protestants of the Southern states—Methodists and Baptists for the most part—with their Lutheran brethren of the Northwest and the Presbyterian Orangemen of Ontario, are as bitter as the sixteenth century Protestants of Germany or of England. But we must remember that they have been taught from childhood by ministers whom they respected, and parents whom they loved, that Catholicism was a synonym of superstition, ignorance, intolerance and immorality. Once the veil of prejudice is torn aside, and they see the truth of God in all its beauty, they fall down like St. Paul of old, crying out: "Lord, what wilt Thou have me to do?"

It may be of interest to know how an audience of non-Catholics is gathered together in hall or church. In a small city, the pastor announces the lectures at the Sunday Masses, inserts a few notices in the daily papers, and mails a number of invitations to his non-Catholic friends. In a large city,

like New York or Chicago, the coöperation of the priests and people is required in some organized form. The best work accomplished in getting an audience of non-Catholics together has been done by the Knights of Columbus in scores of cities, from New York to San Francisco, during the past twenty-seven years. They have spent thousands of dollars advertising the lectures in the daily press and in store windows, hiring halls and theatres for one, two or three weeks at a time, and distributing books and pamphlets by the thousands.

In New York City, for example, we have had an annual lecture course to non-Catholics for the past eleven years, given under the auspices of the Knights of Columbus, at St. Patrick's Cathedral. The lectures are discussed at a preliminary meeting of the New York Chapter which meets on the first Sunday of every month at the Astor Hotel. Three hundred and fifty delegates, representing 27,000 men, from the forty-two councils of the city, are always present. Special committees are appointed to look after the advertising in the daily press, and to see that announcements of the lectures are placed in prominent store windows, and in at least one hundred of the prominent city hotels. Two hundred and fifty large twenty-four sheet posters and six painted signs with electric runners are placed in prominent positions throughout the boroughs of Manhattan and the Bronx. Invitations to the number of three hundred thousands are mailed by the Knights of Columbus to their personal friends, the school teachers of the city, the religious orders of men and women, and to over one hundred churches in New York, Brooklyn and the neighboring towns of New Jersey, to be distributed the Sunday before the lectures begin. The Knights of Columbus attend in a body—two or three councils a night—act as ushers, look after the distribution of books and pamphlets after the lecture, and direct inquirers to the parish priest nearest their residence. The late Cardinal Farley said to me shortly before he died: "The best work the Knights of Columbus are doing for them-

selves and for the Church in New York City is this annual lecture-course to non-Catholics. It makes them realize that they are working for the souls of their non-Catholic brethren. It makes them zealous for the spread of the Faith, and makes them appreciate the gift of Faith all the more. God bless them for it, and thank them in my name when next you address them."

Importance of the Question Box

One of the most important and interesting features of a lecture-course to non-Catholics is the public answering, every night before the lecture, of the questions deposited in the question boxes at the church doors. The idea originated at the World's Fair in Chicago in 1893. Father Elliot of the Paulist Fathers, together with Archbishop John J. Kane, then Rector of the Catholic University in Washington, and Father Driscoll of the Albany diocese took advantage of the gathering together of the nations in a Religious Congress to set forth the claims of the Catholic Church. The Question Box was placed in the assembly hall, and hundreds of queries on every phase of Catholic belief and practice were submitted by men and women of every religion and creed. Father Elliott at once realized the value of this impersonal method of controversy, and he adopted it on the diocesan lecture courses for non-Catholics which he was then inaugurating in the diocese of Detroit. Since that time it has been used to great advantage on missions all over the United States and Canada, and has been utilized by many priests in their parochial ministry—in their parish schools, their sodality meetings, their Sunday night services.

It is manifestly impossible to cover the whole field of Catholic doctrine, or to answer even the chief difficulties of an average non-Catholic audience in a short lecture-course of two or three weeks. Much that an earnest seeker after the truth desires to know will not be discussed at all. His point of view

is not treated; his difficulties are not met; his questions are not answered; so that the lectures do not greatly help him on the road to the Church. An unbeliever who questions the existence of God, a Jew who denies the Divinity of Christ, a Christian Scientist who denies the fact of sin and disease—such men cannot profit much by a lecture on confession, the Mass, or the evils of divorce. They want their peculiar difficulty discussed the one night they can attend. A lecture on the Divinity of Christ is usually given on Monday evening, the first week. A Jewish inquirer does not hear of the lecture-course until the second week. He is not enough interested to call upon the priest, but he is willing to go to church at least one evening. You can only reach this man through the Question Box.

Again many in the audience are imbued with bred-in-the-bone prejudices and misconceptions of Catholic teaching which completely blind their eyes to the truth. Distorted views of history, false Reformation exegesis of New Testament texts, erroneous views of Catholic dogma and ethics—these stand as a forest of difficulties in the way of the conquering army of truth, and must be cleared away by the pioneer, the Question Box. No matter how brilliant or well-constructed each lecture may be, no matter how well thought-out or how logical the entire series, our arguments will fall on deaf ears, if an inquirer is sullenly nursing his own pet difficulties, and wondering why they are not discussed.

The Question Box enables the lecturer to form a fair estimate of the intellectual and religious make-up of his audience. Audiences vary greatly in the United States, and frequently in different parts of the same large city. A city of Virginia or Georgia may be out-and-out Methodist or Baptist, whereas Red Wing or Minneapolis, Minnesota, will be dominantly Lutheran. The Episcopalian of Richmond, Virginia, or Nashville, Tennessee, may be totally ignorant of the comprehensiveness of his church, which allows its people to believe on one hand in the Mass and seven sacraments, and on the other to

deny the Virgin Birth and question the reality of the Resurrection of Jesus Christ. A large city like New York or Chicago may give one an audience not only of Episcopalians, Methodists, Baptists, Lutherans and Congregationalists, but bring together a number of Spiritists, Christian Scientists, Theosophists, Agnostics, Deists and Buddhists. Some cities boast peculiar sects that are unheard of one hundred miles away. For example Northern New York may send you Pentecosters, Southern Illinois the followers of Alexander Campbell (The Disciples of Christ), Florida Christadelphians, Delaware Tunkers, California Shintoists and Buddhists, Utah Mormons. Souls are the same everywhere, but the missionary can do more effective work, if he knows what manner of outsider is attending his lectures.

The Question Box, moreover, promotes the personal relation, whether an objector feels that his inquiry is answered or not. If you satisfy him, he is as a rule grateful to you, calls to manifest his good will, and plies you with further questioning. If he is dissatisfied with your answer, he is apt to tell you that you have misunderstood his viewpoint. In either case you have obtained an inquirer, who is willing to talk about the Catholic faith.

Once non-Catholics call at the parish rectory, the first step on the road to the Church has been made. For often they tell you that although one difficulty has been satisfactorily solved, many other difficulties still keep them far away from the City of Peace. They say to you: "I never knew till tonight that St. Peter was really Bishop of Rome; that the papal power did not depend upon a number of forged decretals; that papal infallibility did not mean the Pope's freedom from sin; that Luther was not the first to translate the Bible into the language of the people; that Catholics did not worship the Virgin Mary, and put her in the place of Christ; that the Jesuits never taught the immoral doctrine that a good end justifies a bad means; that your Church did not hold a magical, mechanical theory concerning the sacraments; that the confessional was

such a power of righteousness; that an indulgence was not a license to sin; that the miracles of Lourdes were real."

The Question Box is often a great object lesson to outsiders on the state of religion outside the Catholic Church in our country today. When questions come by the hundred every day from as many as fifteen or twenty different Christianities or religions, thinking people begin to realize the contradictions and absurdities of these conflicting views. In the kindest manner the lecturer can bring home to his audience the general indifferentism of twentieth century Protestantism, its vagueness, its repudiation of the Reformation, its newness, its local character, its superstition, its fanaticism, its utter lack of unity, and its downward trend towards unbelief.

The Question Box always helps to increase the attendance of non-Catholics. It has the interest of novelty, the brevity of the newspaper paragraph, the quick change from topic to topic—historical, dogmatic, ethical, scriptural, liturgical—which attract men and women, who often find an hour's lecture wearisome and hard to follow. A fair-minded objector who comes night after night and hears a number of his special difficulties briefly but clearly answered, will discuss these questions with his friends, and bring them with him another evening to put more queries.

We know of no better way to teach the people than this Question Box method. It has the sanction of our Saviour, Who answered question after question of his friends and enemies! "Is it lawful for a man to put away his wife?" (Matt. xix, 3). "What good shall I do that I may have life everlasting?" (Matt. xix, 16). "Which is the great commandment in the law?" (Matt. xx, 36). "By what authority dost Thou these things?" (Mark xi, 28). "Art Thou the Christ, the Son of the Blessed God?" (Mark xiv, 61). "When shall the kingdom of God come?" (Luke xvii, 20). "How dost Thou, being a Jew, ask of me to drink who am a Samaritan woman?" (John iv, 9). "How can a man be born

when he is old?" (John iii, 4). "What shall we do that we may work the works of God?" (John vi, 28). "Is it lawful for us to give tribute to Cæsar?" (Luke xx, 22).

Needless to say, no one will answer the questions effectively, unless he is in perfect sympathy with the lost sheep of the house of Israel. They are sheep without a shepherd. They are wandering "where there is no way." They are looking for a guide, who will point out to them the way back to the fold, whence they strayed. We must be kind and courteous to them. They are our guests in the house of God, and, therefore, entitled to every courtesy. No matter how absurd or insulting a question may be, no matter how badly spelt or ungrammatically worded, the lecturer must never forget his own dignity nor the possible good faith of his questioner, to indulge in ridicule, sarcasm or invective. We are there not to conquer an adversary, but to win souls to God. We are "fishers of men," as Our Lord told us. The angler does not catch fish by throwing stones at them in the water.

Lectures to Non-Catholics Should Be Doctrinal

In contrast to the moral discourses of the Catholic mission, the lectures to non-Catholics ought to be doctrinal. We are to set forth the doctrines of Jesus Christ that men may have a true basis for their moral life, and know exactly the divine way to the Kingdom of God. Our main topic must always be the divine authority of the Church. No matter what the subject matter of the evening's lecture may be, our one aim must be to show that Jesus Christ is the Son of God, the Divine Teacher, Pardoner and Sanctifier of men, and that the Catholic Church alone continues His threefold mission among the nations. It is often easy to convince an earnest non-Catholic of the truth of a particular doctrine like purgatory, the veneration of the Blessed Virgin, or the pardoning power of the priesthood, but it is always difficult to make him grasp the one

thing necessary for conversion—that all Christ's doctrines are taught authoritatively, and infallibly by one, exclusive Catholic Church.

Devout outsiders often talk of the Church as an externalism and speak of "the worship of God in spirit and in truth." We must show these earnest souls that the inner divine life is indeed the real life that has the promise of God in the hereafter, and that it can be had in its entirety only in the Catholic Church, the Mystical Body of Christ. We alone possess the divine pardon of sin; we alone give men the divine union with God their souls instinctively desire; we alone are the communion of saints spoken of in the Apostles' Creed.

The subjects of the lecture will vary according to the make-up of the audience, and the needs of a particular time and place. An audience of University students will be interested in a lecture on The Church and Evolution, an audience of workers will gladly listen to a lecture on The Church and the Social Question, a city like New York or Los Angeles will attend in great numbers to hear a lecture on Spiritism or Christian Science.

The following is a list of ninety of the most common topics that I have discussed on lecture courses to non-Catholics in various cities of the United States and Canada: The Divine Mission of the Church; The Good Shepherd; The Apostolate to Non-Catholics; Is Life Worth Living? The Existence of God; Is God Unknowable? The Necessity of Revelation; The Problem of Evil; Miracle versus Nature's Laws; Conscience, God's Voice; The Immortality of the Soul; the Idea of Faith; The Necessity of Faith; Faith and Reason; Sentiment versus Faith; Faith and the Will; Faith and the Grace of God; Why Men do not Believe; The Doctrinal Development; Is One Church as Good as Another? The Divinity of Christ; the Redemption; The Bible; Authority vs. Liberty in Religion; The Church and Freedom of Thought; The Church and Evolution; The Church and Science; The Infallibility of the Church; The Unity of the Church; The Holiness of the Church; Scan-

dals in the Church; The Charge of Intolerance; The Inquisition and the Index; Religious Toleration in America; The Church Apostolic; The Church Catholic; "Outside the Church No Salvation"; The Everlasting Church; Catholicism and the Future; "The Primacy of the Pope; Papal Infallibility; The Popes in the Early Church; The Popes in History; the Church and Education; The Church and Patriotism; The Church and Socialism; The Church and the Social Question; The Church and Feminism; The Church and Civilization; The Church and the Modern Mind; Religion Internal and External; Why I am a Catholic; The Church and the Age; Why the Church is Misunderstood; Apparent Contradictions in Catholicism; Natural and Supernatural Religion; The Philosophy of Prayer; The Grace of God; The Meaning of the Sacraments; Baptism and Confirmation; The Pardon of Sins by a Priest; Confession in the Early Church; The Unpardonable Sin; Indulgences; The Real Presence; The Mass; The Eucharist in the Early Church; The Mass in History; The Christian Priesthood; Extreme Unction; Monks and Nuns; Marriage and Divorce; The Laws of Christian Marriage; Why Priests do not Marry; Purgatory; Hell; The Mother of God; The Immaculate Conception; Prayers to the Saints; Christian Science; Spiritism; Conscience and Casuistry; Does the End Justify the Means? Liberty of Conscience; Free-masonry; The Ku-Klux-Klan; Bolshevism; The Condemnation of Galileo; St. Bartholomew's Day.

The average lecture-course to non-Catholics should last at least two weeks (16 lectures) or if possible three weeks (23 lectures). I never was in favor of having a lecture-course to non-Catholics follow a regular Catholic mission, for in that case the Catholic people are generally too tired out from early morning rising to enter upon the apostolate of conversion with the necessary energy and zeal.

The lecture is always followed by Benediction of the Blessed Sacrament, a simple liturgical service that a non-Catholic can readily follow and understand. It should never be omitted,

for it means the blessing of Christ, the Good Shepherd, upon all that are gathered together in His name. It never fails to foster the spirit of reverence and devotion so necessary in convert making.

After the lecture the missionaries distribute gratis to all non-Catholics present books and pamphlets explaining the teachings of the Church. This perhaps is the most important feature of the lecture-course, for it fosters a kindly spirit among non-Catholics, who are won by our generosity and thoughtfulness; it starts many an inquirer on the road to the Church, and makes him eager to study more thoroughly the Church's claims; it continues the work of the lecturer long after the lectures have ceased, and often impels the seeker to call upon the nearest parish priest; it is often the beginning of a correspondence that ends in conversion within the year.

Frequently on lecture courses to non-Catholics from 300 to 600 books and four or five times that number of pamphlets are given away every evening. At the annual K. of C. lecture-course in New York City as many as 25,000 books and pamphlets have been distributed to inquirers. Frequently books are asked for many months after the lectures are over by people who have either attended the lectures, or have read about them in the daily press. To meet this expense, and to finance, wherever necessary, lecture-courses to non-Catholics, I founded in July, 1917, a Society, known as the Catholic Unity League.

The Catholic Unity League

By September 14, 1917, one hundred members had been enrolled. It had the hearty backing of the Very Rev. John J. Hughes, the well-beloved Superior of the Paulist Fathers, and His Eminence Cardinal Farley, who gave the League his hearty approval and blessing, and consented to become its first Honorary President. James A. Beha was elected president; Patrick R. Kinney, vice-president; Charles Rush, treas-

urer; Joseph R. Boldt, secretary, and Fathers Conway, Gillis, and Kennedy, spiritual directors; His Eminence, Patrick Cardinal Hayes is today Honorary President.

The membership has steadily increased year by year until it now numbers over 15,000 members. It includes two Cardinals, six Archbishops, forty Bishops, and over four hundred priests. Most of the lay members reside in New York and its vicinity, although 7000 are on the rolls in 380 cities of the United States.

Any Catholic may become a member upon payment of \$1 a year (active and associate members), \$10 a year (contributing members), or \$100 (life members). A member is crossed off the roll for non-payment of dues only after three notices have been sent to him. The secretary sends out these announcements once a year, on March 15th.

The need of a select loan library of Catholic books was soon felt. Many Catholics in the small towns of the United States and Canada who found their home libraries inadequately provided with Catholic books, and who could not afford to purchase them, wrote the Catholic Unity League for books on doctrine, ethics, history of the Church, etc., promising to return them in a few weeks. Frequently, they requested that books and pamphlets be sent to their non-Catholic relatives and friends, but as a rule they declared they had no idea as to what were the best books of Catholic defense.

Priests in poor parishes, in States or Provinces like North Carolina, Wisconsin, California, Alberta, and Saskatchewan, and in countries as far away as India, Ceylon, and the Philippines, wrote for as many as a hundred copies of The Faith of our Fathers, and the Question Box, and from 50 to 250 pamphlets on every point of Catholic doctrine and practice. Bishops in the Philippines wrote for copies of the Question Box in Spanish, while priests in the Far East asked for French catechism-charts for use in the classroom. Time and time again curates in the South country, with a princely income of \$200 a year, wrote for new books they had read of in a current ec-

clesiastical weekly or monthly, or asked for books or pamphlets to distribute gratis as they went the rounds of their many mission churches. "Be sure to pay the expressage," was the keynote of their poverty.

One solution of this problem was the Catholic Unity League Loan Library of over 5,000 volumes and tens of thousands of pamphlets from every Catholic Truth Society of the world. A catalogue listing 3,400 of these books and pamphlets will be sent on request to any inquirer. It is divided into forty-three sections as follows: General Works, Apologetics, Comparative Study of Religions, God, Jesus Christ, Faith, the Bible, Why I am a Catholic, the Church, the Papacy, Liturgy, Grace, Sacraments, Religious Orders, Purgatory, Heaven, Hell, Indulgences, The Blessed Virgin and the Saints, History—General, Early, Medieval, and Modern, Philosophy, Science, Æsthetics, Education, Canon Law, Ethics, Economics, Sociology, Devotion, Lives of the Saints, Catholic Missions, Fiction, Children's Books, Art, Biography, Drama, Essays, Music, Poems, and Travel.

Books in foreign languages are not kept on hand as a general rule, although the League will furnish any book in any language by any Catholic author. We have in our library a goodly number of books by wellknown French writers such as Batiffol, Bainvel, Bazin, Bordeaux, D'Ales, Cabrol, De Broglie, De la Brière, De la Gorce, Dufourcq, Duchesne, Goyau, Guibert, Huby, Lesêtre, Paquier, Prat, Schwane, Servier, Tixeront, Vacandard, etc. Calls have been answered during the past year for books in Chinese, Danish, Dutch, Finnish, French, German, Hungarian, Italian, Japanese, Norwegian, Polish, Slovak, Spanish, Swedish, etc. It may be interesting to note, in view of three or four calls for Japanese books, that we have on hand the ordinary Japanese catechism, the *Kyori Shokwai* or Deharbe's catechism, containing a short history of the Church; the *Kokyoyogi*, an advanced catechism, and the *Shinri no Hongen*, or the origin of truth, which treats of God, Man, Christ, and the Church in thirty-five chapters.

The library is essentially a mail order library, the borrowers being asked merely to pay the cost of postage. A book may be kept two weeks, or longer, if due notice to that effect is sent to the librarian. Pamphlets asked for, need not be returned, but are to be passed on to a non-Catholic inquirer.

The Catholic Unity League Library, 615 West 147th Street, New York City, although still in its infancy, is doing a good work. It has helped many a Catholic to become a better apologist for the Faith, and has started many a non-Catholic on the road to the Church. The very fact that a course of reading mapped out by the League librarian has been effective in sending non-Catholic inquirers to priests for instruction is enough in itself to justify the League's existence. Moreover, it has compelled honest non-Catholic professors to contradict publicly false statements made in class; it has been for use to students in preparing a thesis for their degree; it has enabled lay defenders of the Faith to answer an attack upon the Church by an anti-Catholic lecturer in the daily press; it has encouraged the reading of our classical books of devotion.

In the eight years of its existence, the Catholic Unity League has held twenty-six public meetings in the Hotel Astor. At the first meeting in 1917 about a hundred members welcomed the speaker. Today, the large ballroom of the Hotel Astor is filled to overflowing at every meeting. These gatherings enable recent converts to make friends inside the fold, keep up the enthusiasm of the members, and give them an excellent opportunity of hearing some prominent speaker talk on the apostolate of conversion, or discuss some problem of modern apologetics. A special musical program is always given by well-known New York musicians, and once a year a special entertainment pays the yearly expenses of the various meetings.

Since 1917 the League has spent over \$50,000 for the spread of the Faith. Most of this money was expended for the books (105,000) and pamphlets (415,000), distributed gratis to non-Catholics either by mail from the League of-

fice, or during the lecture courses—fifty-eight in all—to non-Catholics.

Our Honorary President, His Eminence, Patrick Cardinal Hayes Archbishop of New York, and his auxiliary, the Right Rev. John J. Dunn, D.D., have been members of the League from the beginning. The Cardinal wrote us the following letter of approval some time ago:

My Dear Father Conway:

I am very much gratified to learn of the growth, strength, and fruitfulness of the Catholic Unity League, 615 West 147th Street, New York City, founded under my late lamented predecessor, His Eminence, John Cardinal Farley. The doctrinal courses for non-Catholics conducted here in New York by the League for the past eleven years have convinced me that such an organization as the Catholic Unity League should receive the cordial approval and earnest support of prelate, priest, and people.

Praying for the League all success and every blessing, I am,

Faithfully yours in Christ,

Patrick J. Hayes,

Archbishop of New York.

In a private audience Father Conway had with the Holy Father, Pope Pius XI, on July 29, 1922, His Holiness most graciously imparted the Apostolic blessing to all members of the Catholic Unity League who would pray and work for the conversion of non-Catholics in the United States and Canada. Through the kindness of His Eminence, Patrick Cardinal Hayes, the Sacred Apostolic Penitentiary granted on April 8, 1924, the following indulgences to our members: A Plenary Indulgence on the date of admission to the League; a Plenary Indulgence on every Feast of Our Lord, on every Feast of Our Lady, and at the hour of death; A Partial Indulgence of 100 days for every good work done by any League member in view of the apostolate of conversion. Priests are granted the faculty of blessing religious articles with the sign

of the cross, blessing rosaries with an indulgence of 50 days, blessing crucifixes with a plenary indulgence at the hour of death, and the benefit of a privileged altar four times a week.

Inquiry Classes for Prospective Converts

During the lecture-courses to non-Catholics every effort is directed to form Inquiry Classes for prospective converts, and to induce "the other sheep" to call at the rectory for private interviews. Three classes are held daily—for an hour—at 10 A. M., 3 P. M., and 7 P. M. Non-Catholics are asked to attend these classes, whether they intend to become Catholics or not. It is important to insist upon the fact that their attendance does not commit them to the Church in any way. Experience proves that many who come to scoff, remain to pray. The catechism—no catechist will care what text is used—is gone through from cover to cover, the inquirers having every chance to put forward their difficulties and objections according to the subject matter of the class.

The preliminary talk is most important. The Inquirers at the very outset ought to be assured that no one can start on the road to the Church without a supernatural help from God—that they must pray daily to Jesus Christ for the grace of faith. True indeed they must weigh the Christian evidences by their reason, and set aside all their inherited prejudices by a firm exercise of good will; but in the final outcome their faith will be a free gift of God. Contrition for one's sins is always a first step towards saying "Credo"—I believe.

The Inquirers should be told again that the class is not a debating society, but a class of instruction, aiming to give a clear, simple statement of the Church's doctrine, law and worship. The priest who conducts it is not so much an apologist or a controversialist defending Catholic doctrine or assailing error; he is an apostle of Jesus Christ teaching in His name to win souls for the kingdom of heaven.

The Inquirers, moreover, ought to be informed that the study of religion is not a formidable task, like the study of the

higher mathematics. The religion of Jesus Christ is for all the children of men, learned or unlearned. It is a simple study of minds and hearts alert to know God's truth, and humbly "obedient to the heavenly vision." Some simple souls with little or no memory are deterred at times from entering upon a study of the Church's claims, because they feel certain they cannot master all the lessons of the catechism. The parrot-like answering of either adult or child is by no means a warrant of a perfect grasp of Catholic doctrine or worship.

It is a great mistake to imagine that anyone can thoroughly instruct a class of converts in the two weeks of the average lecture-course. All that the catechist can do is to give his hearers a bird's-eye view of the chief doctrines of the Church. A good division of themes for the two weeks' mission classes is the following: 1. Preliminary talk; 2. God; 3. Sin; 4. Jesus Christ; 5. The Bible; 6. Grace; 7. The Idea of the Church; 8. The Marks of the Church; 9. The Papacy; 10. Baptism; 11. The Sacrament of Penance; 12. The Eucharist and the Mass; 13. The Hereafter; 14. The Ten Commandments and the Laws of the Church. The parish clergy must follow up this preparatory work by a three months' thorough course in the catechism-classes being held two or three times a week.

The True Catechist

Affability is the chief quality of the true catechist. It is often of far more importance in convert-making than ability. The best moral theologian I ever knew was the poorest of confessors. The most scholarly of dogmatic theologians is apt to talk over the heads of his hearers. The gruff, tactless, unsympathetic instructor will drive prospective converts away. I have known a fairly good class fade into the air, because the pastor introduced himself by means of a bitter tirade on mixed marriages, and scolded—unfairly, of course—three of his hearers for coming ten minutes late.

The kindly priest wins the confidence of all earnest seekers after the truth. The older one grows the more one realizes

that conversion is not a mere logical process—not a mere deduction from premises. Moral difficulties, rather than intellectual, often stand in the way. If a man or woman unburdens himself to a priest, just as a Catholic does in the secrecy of the confessional, a great step forward has been made. One convert may have committed murder years ago, and has therefore despaired of God's pardon; another is untrue to his wife, and is threatened by his paramour with exposure, if he dare enter the Church; a third is a divorced woman, who wonders whether her first marriage is valid or invalid in the eyes of the Catholic Church; a fourth is a Mason, who is afraid of the practical consequences of his withdrawal from a forbidden society. A half-hour's conversation with a priest will often remove the moral obstacle, which prevents the inquirer from making the first step—the step that counts—on the road to the Church.

Class instruction is always difficult, and, as a rule, unsatisfactory for many reasons. I have known souls that made little or no progress for the simple reason that they could not read the catechism placed in their hands. They were too proud to let their teacher know that they were illiterate. Others are very backward, and like the mentally defective children in our schools, need individual attention. Others on the contrary are fairly conversant with the Church's claims, but need detailed instruction on some special difficulties, that are caviare to the average catechumen. A Highchurchman for instance is not interested in a Jew's objections to the divinity of Our Lord, and the church-going Baptist is bored, if too much attention is paid to the Christian Scientist or Spiritist. Boston will not be offended if a colored man attend the class; Charleston will be indignant—the colored man must be taught individually.

Class instruction is never as thorough as individual instruction. Not only is the mental make-up and training of the inquirers of infinite variety, but a lesson of vital importance is frequently missed, owing to sickness, important business, and

the like. I have met converts of some years standing, who, in perfect good faith, held theoretically the most heretical opinions, or who practically were living in adultery because of a prior invalid marriage. Only the other day I heard a convert say that the priest in the confessional did not really pardon, but merely interceded with God for the sinner! She told me that she had been taught how to go to confession, but the reason why had never been explained to her. She could recite the Confiteor and the Act of Contrition perfectly, but did not have the slightest notion of the Church's pardoning power. A few years ago I met a convert husband of a Catholic woman who never said a word to the priest who baptized him conditionally about his former marriage with a baptized Protestant woman, because he was convinced that the Catholic Church regarded all Protestant marriages invalid. He had missed the instruction on marriage in his brief course. I know of one convert who thought that the consecrated host came as a powder, wrapped in a piece of white paper. A horrified pastor saw him at the altar rail, trying to remove the host from the roof of his mouth with his finger. In the sacristy after Mass the innocent culprit explained that he was trying to remove the paper covering. His instructor had never shown him a host, and had never told him how to receive communion.

In instructing converts it is most important to place matters in their right perspective. Revealed dogmas should be distinguished carefully from mere opinions, divine laws from Church laws and probable opinions in morals, counsels from commandments, divine worship from private devotions, real miracles from popular legends, etc. It is more important also to stress certain doctrines, rather than to give the catechumen a regular course in dogmatic theology. I know of one German priest in the Middle West who insists upon a convert's studying the catechism for two years. He is decidedly too thorough to make many converts—I have heard of but one who persevered—and he does not help matters much

by being as uninteresting as he is long-winded in his presentation of divine truth. His experience with a few pervers in the early days of his ministry was the reason of his imprudent ruling.

The true catechist makes no definite rules about the length of time necessary to prepare a catechumen for baptism, but judges each particular case on its merits. Once convinced of an inquirer's sincerity, the catechist's one aim is to help the convert make his profession of faith honestly and intelligently. Above all the convert must enter the Church with a full realization of the fact that the Catholic Church is the one divine society instituted by Christ for man's salvation, and that all other churches are but human societies without the slightest divine authority to teach or to govern.

The majority of carefully instructed converts will persevere. They have not only unlearned the errors of their former unbelief or Protestantism, but they have been well grounded in the positive teachings of Catholicism. They have realized the supernatural character of divine faith; they have grasped the certainty of an infallible, teaching Church, and its divine pardoning power; they have learned to love Jesus Christ in the intimate and perfect union of the Holy Eucharist.

INTRODUCTORY NOTE TO

CHAPTER III

DID you ever hear of lecture courses for non-Catholics proving so popular that hundreds literally had to be turned away for lack of room? That is the unique experience of Rev. Hugh L. McMenamin, Rector of the Cathedral in Denver. Fr. McMenamin is one of our greatest pioneers in the organization of lecture courses for non-Catholics. The question box was always an attractive feature of course. The lecture course and question box serve to whet the appetite of the non-Catholic for a still greater knowledge of the Catholic faith, thus serving as a "feeder" for the subsequent systematic courses of instruction for converts.

So well adapted are the lectures to meet the real problems in the minds of the non-Catholics in attendance, so kindly and sympathetic is the reception given to every inquirer, that the success crowning Father McMenamin's effort has been indeed phenomenal. Through his zealous labors and the coöperation of his assistants *more than a thousand converts* have been received into the Church. For the last sixteen years the number of converts has averaged approximately sixty-five per year. It is one of the outstanding achievements in the field of convert-making in America.

In recent years Fr. McMenamin has turned the lectures over to various assistants, Rev. E. J. Mannix, Rev. William Higgins, and Rev. Francis Walsh, all of whom have continued to secure the same remarkable returns. In addition to the question box, Father Walsh has recently added the Open Forum, which has attracted large numbers. In a recent letter to the editor, Father McMenamin says: "The hall in which our lectures are held has a seating capacity of about three hundred and fifty. Last Monday evening six hundred tried to get in and tonight we move to a larger hall."

The field from which this "copious draft of fishes" has been drawn is the city of Denver. There would seem to be no condition, economic, social or geographical, which would render the soil there more fertile for

the Gospel seed than in any other city north of the Mason and Dixie line. The fact, too, that the achievement is not of spasmodic or intermittent occurrence, but that an average of approximately sixty-five converts has been won regularly, year after year, for the last sixteen years, would seem to demonstrate with compelling logic the effectiveness of the means used to secure the desired results. It will be noted in the perusal of this story that the extensive use of the question box and the Open Forum features the method, and is instrumental in stimulating large numbers to apply for the subsequent course of systematic instruction conducted for prospective converts.

This great achievement brings out into clear relief the additional fact that we have as yet scarcely begun to scratch even the surface of the great convert field in America. It shows, too, the tremendous potentialities which can be realized by the use of a technique properly adapted to dispel the religious apathy and enlist the sympathetic interest of the American public in the age-old truths of the Catholic faith. If the methods employed with such impressive results for over sixteen years at the Denver Cathedral parish were adopted, *mutatis mutandis* by every parish in the country, would we be far amiss in believing that a Catholic renaissance would result that would duplicate the Oxford movement in every town and city in America, and would bring millions of our beloved fellow countrymen into the harbor of peace and truth?

CHAPTER III

METHODS OF REACHING CONVERTS

*As Employed by the Cathedral Parish in Denver—
The Open Forum a Feature*

BY REV. HUGH L. MCMENAMIN



THE Convert Movement or the instruction of non-Catholics as a definite program and part of the weekly activities of the Cathedral Parish in Denver had its origin about fourteen years ago and scarcely a single week has gone by since then without some definite work being done along that line.

The movement which began with the weekly catechism class for those who were seeking admission to the Church and which was held in the parlor of the Rectory has had a remarkable growth. From the parlor we went to the basement of the church where weekly lectures were given to an audience of three or four hundred. After several years in the basement, we went to a hall in town and lectured weekly to more than eight hundred, turning many away. At the present time, the lectures are given in the Cathedral proper in connection with the Sunday Evening Vesper services and every seat in the spacious Cathedral is occupied. Of course, the great majority present at all of these lectures are Catholics but the number of non-Catholics present is large as evidenced by the fact that we have had upwards of one thousand conversions whilst many thousands have gone away with a broader, saner, more charitable view of the Catholic Church and her teachings. And

not the least of the benefits derived from these lecture courses is that the Catholic laity by the thousands are becoming better instructed in their holy religion. That alone is sufficient reason for the study, time and zeal which we are giving to this work.

If there be anything new or original in our methods, we are not conscious of it. Our experience, however, has lead us to certain definite conclusions. These conclusions may be of interest to others.

Conclusions

Perhaps the most important of the conclusions is this: The Church must seek the convert; for, ordinarily the convert does not seek the Church. The prospective convert must be dealt with individually. He must be made to feel that you have a personal interest in him.

Our second conclusion: With a little zeal, devout Catholics can be made out of nine of every ten young women who wish to marry or have married Catholic young men. Similar results but in greatly reduced proportion can be obtained in those mixed marriages in which the non-Catholic party is the man.

Our third conclusion: Don't be concerned about the motives that bring a person to your lectures, your catechism classes or your private instructions. It may be curiosity, it may be antagonism, it may be selfishness. It matters not. Show a personal interest. Impart the information. Induce him, if possible, to pray and his motives will change.

Our fourth conclusion: The lectures should be given in a certain place on a certain night in every week without interruptions.

Our fifth conclusion: The Catholic laity must become interested in the work. Few, indeed, are the non-Catholics who will come to the initial lecture unless brought there by a Catholic friend. The fact that the lectures are being given, gives

the Catholic party an excuse to interest his non-Catholic friend. He invites him to accompany him to hear a lecture. After the first or second time, he will come alone and the Catholic party can then devote his interest and zeal to another. The non-Catholic party now begins to invite other non-Catholics to accompany him. One young man employed in a local bank has twenty-five converts to his credit. Had it not been for his zeal, scarcely one of them would have come to the lectures.

Our final conclusion: Don't be discouraged if immediate results are not manifest. We are now giving private instructions to some who attended the lecture courses some years ago. The seed then sown is now bearing fruit. And I do not hesitate to say that many have been received into the Church in other cities whose interest was first aroused in Denver.

How to Reach Prospective Converts

We have stated above that the Church must seek the prospective convert. How? Almost every young man and every young woman who desires to marry a Catholic can be induced to take instructions. Again—how? When the non-Catholic party calls upon us to arrange for a marriage, we explain the customary promises, devoting fifteen minutes or half an hour to that explanation, pointing out that a Protestant who is quite willing to admit that one religion is as good as another, can conscientiously sign them. Whilst the Catholic party may not conscientiously make such concessions. Then having obtained the signature, we point out the necessity of his knowing something of the Catholic religion in order that he may the more willingly and more intelligently fulfill the promises, and moreover in order that he may be able to sympathize with the Catholic party in the practice of his or her religion. We then explain that when applying for a dispensation, we must give to the Bishop a reason or two why in our opinion, this particular dispensation should be granted. And then we add,

"If I can tell the Bishop that you have promised to investigate the teachings of the Catholic religion, I am quite positive that the dispensation will be granted." In almost every instance, that promise will be given. May we say in passing that we believe that all Bishops would do well to insist upon that promise as a condition for obtaining a dispensation.

But although the promise to investigate is made, it will not be kept except in rare cases *after* the marriage, unless the instructions are already under way. And this is where the church must again seek the convert. Call upon them. Write to them. Remind them of the promise and they will respond, and you will make a convert or at least a broad-minded Protestant.

When all is said and done, you will find this to be one of the most fruitful sources of conversions, and it minimizes the evils which often result from mixed marriages. One such convert is worth more than two or three others. You have saved the faith of the children. We have been asked,—
"Why are you so enthusiastic over those converts who enter the church merely because they wish to marry a Catholic?"
We answer, "We know none such. We do know of many who submitted to a course of instructions for that reason but their motives changed." Let me cite just two interesting instances out of many.

The first was that of a young man who married a Catholic girl before a Justice of the Peace. As usual in due time, she called to have the marriage "fixed up." We sent for the young man, and discussed the promises as outlined above, and suggested, since we had no hopes of converting him, that he could fulfill his promise by attending the lecture course. The months went by, and every Monday evening we observed him in the audience. Finally one evening after a lecture we told him that he had fulfilled his promise and need not come any more. "But, Father," he replied,—
"surely you are not going to leave me suspended in the air this way. I want to be a

Catholic." Our parish, our city, has no more practical or energetic Catholic than is that man today.

The other instance. A young woman brought a non-Catholic man to the writer. She made it plain that she would marry him on one condition only, namely, that he become a Catholic and insisted that he take instructions. She departed for the East for a vacation in her old home. He came twice a week for instructions. Upon her return they were to be married. About the fourth week we received a letter from the young woman announcing her engagement to an old sweetheart and a package containing a diamond ring which she requested that we give to the young man. As may be presumed, there was little talk of instruction when the young man called and received his ring, but when saying goodnight, he added, "When do you want to see me, Father?" He continued his instruction. He was received into the Church. He has since married a girl whom he induced to take instructions. They are raising a growing Catholic family.

The Open Forum

But there are other means of attracting converts! Attractive lecture courses to which, through press and pulpit but particularly through the solicitation of Catholic friends, you invite non-Catholics. A question box or an open forum should form part of the evening's program. Have a supply of catechisms, copies of "The Faith of Our Fathers" and the "Question Box" on hand. Invite the non-Catholics present to come up after the lecture and obtain a copy. This is where the personal contact begins. In order that that contact may continue, we distribute copies of our local Catholic newspaper, the Denver Catholic Register each week to the non-Catholics. The priest in charge walks up and down the aisle. The non-Catholics reach for the paper. They are always anxious to receive a copy. He gets to know them. He meets two or

three or more after each lecture and soon many of them have joined the catechism classes, for let it be understood that besides our weekly lectures, we conduct evening catechism classes and give private instructions habitually.

We subjoin a few of our lecture programs to show the breadth of the field we cover, and we believe that therein lies much of the secret of the success of our lectures from the standpoint of attendance. When in addition to our question box, we added the open forum, we were soon forced to seek a larger hall and though we hired one with a seating capacity of eight hundred, we turned them away by the hundreds every Monday evening. Finally we were forced to give our lectures in the Cathedral proper on Sunday evenings in connection with our regular Vesper Services. Of course the open forum had to be abandoned, but we fill the Cathedral which has a seating capacity of over eleven hundred.

As to the practicability and effectiveness of the open forum, let me say that it undoubtedly increases the attendance by making the evening more entertaining. Beyond that it has no advantage over the question box. And needless to say that the open forum needs a quick thinker and one with a sense of humor. Not once in three years was a harsh or unpleasant word spoken to or by our lecturer, Reverend F. W. Walsh, and not a single evening went by without at least a half dozen or more persons taking the floor to ask questions or offer objections.

Whether the lectures and question box in a hall with or without the open forum is more effective than our present plan of lectures and question box in the church in connection with our regular Vesper Services and Benediction remains to be seen. When given in the hall, there is the added advantage of being able to give the entire evening of at least two hours to instructions and answering questions. We are inclined to believe, however, that the religious atmosphere, the singing of vespers by a male choir of 130 voices, the solemnity of solemn

Cathedral Lectures

Pre-Lenten Series

Jan. 3 — Feb. 14

1926

Cathedral of the Immaculate Conception

Colfax and Logan, Denver, Colorado

Rev. Hugh L. McMenamin, Rector

"Catholic Ideals"

The Lectures form a part of the
Sunday Evening Vesper Service

Beginning at 7:45

Music by the Cathedral Choir

assisted by the

Students' Choir of St. Thomas' Seminary

REV. JOSEPH BOSETTI, *Director*

REV. FRANCIS WALSH, *Lecturer*

TO OUR PEOPLE:

For the past few years, due to frequent and vicious attacks upon the Catholic Church, the Catholic Pulpit has been on the defensive. Priests everywhere felt the necessity of exposing lying anti-Catholic propaganda to the withering sunlight of truth. But in doing so they were chiefly concerned with charges against the Church, and the burden of their sermons and lectures was "What the Church Is Not." We feel, now, that the time has come to proclaim the great truth (not new, for it has been preached in every age) that the Catholic Church is not only, not a menace, to human welfare, but that she is mankind's greatest blessing—indeed, that she is the saviour of society.

The World's debt to the Catholic Church in past centuries has been the subject of many recent books and lectures, and we have therefore selected as the general topic of our pre-Lenten Lectures: **The World's present debt to the Catholic Church**, the debt that is her due because she alone remains true to the highest ideals of human relations.

We are sure that our Catholic people will welcome this opportunity of a wider and more complete grasp upon the social teaching of their Church. We are confident also that many of our non-Catholic

PROGRAM

7:45—Chanting of Vespers.

8:05—"Question Box."

8:15—Lecture.

8:45—Choir Selection.

8:50—Benediction of the Blessed Sacrament.

TOPICS OF THE LECTURES

January 3—LAW.

January 10—LIBERTY.

January 17—PATRIOTISM.

January 24—SOCIAL JUSTICE.

January 31—FAMILY LIFE.

February 7—EDUCATION.

February 14—PROGRESS.

NOTE—Both morning and evening services on Jan. 31st will be broadcast by the Rocky Mountain Station KOA. The morning service will be a Solemn Pontifical Mass at 10:30, celebrated by Rt. Rev. J. Henry Tihen, D.D. The sermon will be preached by the Rector, Rev. Hugh L. McMenamin.

friends will be eager to test the soundness of the arguments underlying her doctrines.

The Roman Catholic Church claims to be the only True Church of Christ. That claim challenges the attention of the world. No thinking person ignores it. Many non-Catholics, however, are reluctant to investigate it because they fear embarrassment, because they fear to intrude upon Catholic services, and for many such reasons. Our **Catholic People must give them the assurance of welcome to our Cathedral Lectures.** We priests can only prepare the ceremony and stand ready to announce the Church's teaching. You have at least one non-Catholic friend. You can invite him or her to come to the Lectures. You would do better to bring him or her with you. We Priests of the Cathedral expect your co-operation. We will not be disappointed. The new year is opening. New opportunities of spreading your religion beckon. God will bless a cup of cold water given in His name. What will be His punishment of those who withhold from, or His reward to those who bring to a fellow man the Cup of Salvation—the Fountain of Living Waters.

With our prayer for God's blessing during the New Year,

Faithfully yours in Christ,

REV. HUGH L. McMENAMIN,

REV. JOSEPH BOSETTI,

REV. FRANCIS WALSH,

REV. JOHN MURNANE,

REV. CHARLES JOHNSON.

LECTURES

For Catholics and Non-Catholics

Winter Series, Jan. 5—April 6, 1925
Cathedral, Denver

"AMERICAN CATHOLICS"

The Lectures are given in the Basement of the Cathedral on Monday nights at 8 o'clock.
(Entrance on Logan St., North of Colfax)

OPEN FORUM

After the Lecture any one in the audience may question the Lecturer.

QUESTION BOX

Questions deposited in a box near the entrance will be answered each evening.

All Lectures Characterized by Good Will,
Fair Play and Respect for Personal
Convictions

LECTURER: REV FRANCIS W. WALSH
1501 Penn Street, Denver, Colo.

TO OUR NON-CATHOLIC FELLOW AMERICANS

George Washington in his Farewell Address said:

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and to cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. What ever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

These common sense sentiments have been repeated by every President down to Calvin Coolidge. In a word they are: "The moral teaching of religion is the back-bone of the Nation."

We ask you to examine carefully the moral teaching of the Catholic Church, as to both civic and domestic duties, and then pass your opinion on the following claim:

There is and can be no better American than a practical Roman Catholic.

PROGRAM

- Jan. 5. I. Catholics and the Constitution.
Is there a conflict between the Catholic Religion and "One Hundred per cent Americanism?"
- Jan. 12. II. Catholics and State Religion.
Would not Catholics make their religion the State Religion if they could? Would they not prohibit all other religions if they were in power?
- Jan. 19. III. Catholics and Politics.
Is the Catholic Hierarchy seeking Political control in the United States? Is there a Catholic vote? Can a Catholic be President?
- Jan. 26. IV. Catholics and Economics.
Has the Church anything to say about the distribution of wealth? Does the Church condone the economic evils in our present system?
- Feb. 2. V. Catholics and the Pope.
Do Catholics owe civil allegiance to the Pope as Ruler of the Papal States?
- Feb. 9. VI. Catholics and Law Enforcement.
Are Catholics opposed to the 18th Amendment?
Are Catholics bound in conscience to keep the Law of the Land?
- Feb. 16. VII. Catholics and Public Schools.
Would Catholics prohibit Public Schools if they could? Are Catholics opposed to a National Department of Public Instruction?

PROGRAM—Cont'd

- Feb. 23. VIII. Catholics and Marriage.
Do Catholics look upon non-Catholic marriages as invalid, and do they hold children of such marriages to be illegitimate? Is Divorce ever permitted to Catholics?
- Mar. 2. IX. Catholics and Maternity.
What does the Church teach about the right to life of the unborn child? Is abortion ever lawful?
- Mar. 9. X. Catholics and Birth Control.
Are Catholics opposed to scientific Eugenics?
- Mar. 16. XI. Catholics and Character Development.
Is the Catholic religion an aid or a detriment to the development of personal virtue?
- Mar. 23. XII. Catholics and Secret Societies.
Why cannot a Catholic be a Mason? Is not the Knights of Columbus a secret society? What about the Knights of Columbus oath?
- Mar. 30. XIII. Catholics and Science.
Does the teaching of the Church retard science? Can a Catholic be a Scientist?
- April 6. XIV. Catholics and Evolution.
Is not the Bible contradicted by the science of Evolution? Could a Catholic hold descent from the ape?
(Over)

Lectures on Christian Doctrine

For Catholics and Non-Catholics

HISTORICAL SERIES

Sept. 10. Introduction: "I believe, Lord. Help Thou my unbelief."

Rt. Rev. J. Henry Tihen, D.D., Bishop of Denver

Sept. 17. The New Testament Historians.

Sept. 24. The Historical Value of Tradition.

Oct. 1. Christian Archeology.

Oct. 8. The Early Heresies.

Oct. 15. The Holy Roman Empire.

Oct. 22. The Greek Schism.

Oct. 29. The Middle Ages.

Nov. 5. The Reformation in Germany, Holland and the Scandinavian Countries.

Nov. 12. The Reformation in France and Switzerland.

Nov. 19. The Reformation in England, Scotland and Ireland.

Nov. 26. The Oxford Movement in England.

Dec. 3. Protestantism in America.

Dec. 10. Christian Science.

Dec. 17. Spiritism and the New Cults.

Lecturer: Rev. Francis W. Walsh.

NOTE: The first lecture (September 10) will be given in the Cathedral proper, Colfax and Logan. All others in the Cathedral basement, entrance on Logan street. The lectures begin at eight o'clock and are free to all.

PROGRAM

JANUARY 7

"THE CHURCH AND SOCIETY"

(Religion the basis of Law and Order. State not a development from the Jungle. Laws for monkeys and laws for men).

JANUARY 14

"THE CHURCH AND DEMOCRACY"

(Two-fold allegiance. Church and State. Pope and President. One hundred per cent Americans).

JANUARY 21

"THE CHURCH AND NATIONAL PROGRESS"
(Protestant and Catholic Countries compared. Commercialism vs. Culture).

JANUARY 28

"THE CHURCH AND HUMAN LIFE"

(War and the Commandment: "Thou shalt not kill." Conscientious objectors. Capital punishment. Suicide).

FEBRUARY 4

"THE CHURCH AND SOCIALISM"

(Materialistic concept of History. Faulty economics. Desecration of Marriage. Destruction of the home).

FEBRUARY 11

"THE CHURCH, THE FRIEND OF LABOR"

(Labor blessed and dignified by Christ. Pope Leo's Encyclical. The American Bishops' Program).

FEBRUARY 18

"THE CHURCH, THE FRIEND OF CAPITAL"
(Protection of private property. The Confessional a business asset. "The Camel and the Needle").

FEBRUARY 25

"THE CHURCH AND SOCIAL WELFARE"

(Charity vs. Philanthropy. Every parish a social center. Catholic institutions. Nuns and social work).

Social Series

Lectures for Catholics and Non-Catholics

January 7—April 14

Every Monday Night at Eight o'clock

In the Basement of the Cathedral
Colfax and Logan Avenues
(Entrance on Logan)



LECTURER: REV FRANCIS W WALSH

QUESTION BOX

Questions, either written and deposited in the Question Box, or oral, from anyone in the audience, are invited and will be answered at each lecture

MARCH 3

"THE CHURCH AND THE PUBLIC SCHOOL"
(Catholic teachers in public schools. Public officials in Catholic schools. Are Catholics seeking to destroy the public schools?).

MARCH 10

"THE CHURCH AND HIGHER EDUCATION"
(State and non-sectarian universities. Youth and the line of least resistance. "Half-baked bread").

MARCH 17

"THE CHURCH AND MARRIAGE"
(Validity of marriages by ministers and magistrates. Divorce. Impediments. Dispensations. Annulments).

MARCH 24

"THE CHURCH AND BIRTH CONTROL"
(Economic conditions vs. large families. Heredity. Eugenics. The abomination of desolation).

MARCH 31

"THE CHURCH AND CELIBACY"
(Monastic and convent life. A married clergy in the early centuries. Greek priests. Nuns and motherhood).

APRIL 7

"THE CHURCH AND THE INDEX"
(Catholic censorship and "scientific freedom." Getting both sides. Sore spots in Catholic history).

APRIL 14

"THE CHURCH AND SECRET SOCIETIES"
(Masons, Odd Fellows, Knights of Pythias, Knights of Columbus, Elks, Frats, Sororities).

Conclusion: What think you of
Catholicism?

Lectures on Christian Doctrine

or

Catholics and Non-Catholics

Every Monday Evening at 8:00 o'clock

in the basement of the

CATHEDRAL

(Entrance on Logan Street.)

Free—Open to Everybody

Lecturer: Rev. Francis W. Walsh

Questions on any point of Catholic Teaching may be deposited in the Question Box or asked from the floor after each lecture.

No citizen of Denver has any excuse for remaining in ignorance of the Religion of Christ as presented by the age-old witness to Christianity, the Roman Catholic Church.

(Program of Lectures on reverse side.)

LECTURES ON THE CATHOLIC RELIGION

For Catholics and Non-Catholics

Series for September-December

1924

The Church

The lectures are held in the Basement of the Cathedral (entrance on Logan) every Monday at 8 p. m.

Questions are welcomed, either written or oral.

Lecturer: Rev. Francis W. Walsh

- | | |
|-------------|---|
| April 23rd | Introductory—Musical Program
Inspection of the Cathedral
<small>(This is the only lecture on the Cathedral proper. All others in the basement.)</small> |
| April 30th | God, The Creator.
<small>(Can a Catholic believe in Evolution?)</small> |
| May 7th | Sin, The Creature's Rebellion.
<small>(Is there a fixed standard of morality?)</small> |
| May 14th | Redemption Through Christ.
<small>(How do we prove that Christ is truly God?)</small> |
| May 21st | Religious Mysteries
<small>(Is there a conflict between Faith and Reason?)</small> |
| May 28th | Miracles.
<small>(Is there a conflict between Faith and Science?)</small> |
| June 4th | The Church.
<small>(Is one Church as good as another?)</small> |
| June 11th | Authoritative Christian Teaching.
<small>(Can men be infallible?)</small> |
| June 18th | The Bible.
<small>(Its origin—Its relation to the Church.)</small> |
| June 25th | The Holy Church.
<small>(Does History support this title?)</small> |
| July 2nd | The Government of the Church
<small>(Pope, Cardinals, Bishops.)</small> |
| July 9th | The Sacramental System.
<small>(Are prayers and doing good to others sufficient for salvation?)</small> |
| July 16th | The Christian Sacrifice.
<small>(History and meaning of the Mass.)</small> |
| July 23rd | The Priesthood.
<small>(Of the Christian Sacrifice. Dispensers of the Sacraments. Preachers of the Word of God.)</small> |
| July 30th | The Real Presence.
<small>(Holy Communion—Benedictus—Agnus Dei in a Catholic Church.)</small> |
| August 6th | Forgiveness of Sins.
<small>(Why must upon necessity of Confession? Who can forgive sins, but God?)</small> |
| August 13th | The Mother of Christ.
<small>(Holy Water. Medals, Images, Candles, etc., etc.)</small> |
| August 20th | Catholic Symbols.
<small>(Her position in the church—The Rosary.)</small> |
| August 27th | Beyond the Grave, What?
<small>(Heaven, Purgatory, Hell.)</small> |

PROGRAM



- Sept. 15—The Founder of the Church.
- Sept. 22—The Necessity of a Church.
- Sept. 29—The One Church.
- Oct. 6—The Holy Church.
- Oct. 13—The Catholic Church.
- Oct. 20—The Apostolic Church.
- Oct. 27—The Roman Church.
- Nov. 3—The Infallible Church.
- Nov. 10—The Indefectible Church.
- Nov. 17—The Militant Church.
- Nov. 24—The Liturgy of the Church.
- Dec. 1—The Art of the Church.
- Dec. 8—The Culture of the Church.
- Dec. 15—The Music of the Church.
- Dec. 22—The Government of the Church.

Benediction of the Blessed Sacrament will easily counterbalance the lack of time given to the instruction and that the auditors will be more impressed. This arrangement, however, makes the element of personal contact much more difficult, and we are forced to rely for the most part upon our zealous Catholic laity to bring the prospective convert to the private classes. Catholic literature continues to be distributed in the vestibule after the Services.

Creating the Proper Attitude at the Start

Perhaps our method of introducing our instructions might be of interest. We explain that we do not want any one to promise or make up his mind immediately to become a Catholic, that we are merely anxious that they learn to know our Holy Religion. "But," we add, "your very presence here is indicative that you are probably facing a very serious problem. You are going to determine for yourself, perhaps, whether the Catholic Church is right or wrong. Let me suggest that you approach that decision seriously. When you go home tonight have a heart to heart talk with your God. Tell him of the decision you wish to make. Beg Him if the Catholic Church be wrong to save you from concluding otherwise, promise Him that you will not let yourself be influenced by any worldly motives to embrace Catholicity if it be wrong. Beg Him also that if it be right, to help you to so see it and promise Him that if it be right, no worldly motive will deter you from embracing it." We then explain the necessity of God's grace for an act of faith and the obstacles that sin or pride offers to the reception of that grace. The necessity of an act of contrition for past sins, of a virtuous life whilst investigating, of prayer, etc. And we add, "If you will go to God as we suggest, if you will lead a sinless life, and seriously investigate and if, after that you do not become a Catholic, then we can only conclude that the Catholic Church is wrong

because if it be right, God is bound to make a Catholic out of him who so approaches the problem." If that instruction makes an impression, you have made a convert.

Programs of lectures covering many fields, which have proven of practical helpfulness in the convert work at Denver are here shown.

INTRODUCTORY NOTE TO

CHAPTER IV

THE cosmopolitan city of New York has been the scene of most of Father Scott's ministry. For more than twenty-five years he has been in intimate contact in that great melting pot of America with every type of our heterogeneous population. Because of its peculiar geographical and social conditions, almost every city square presents its quota of rich and poor, recent immigrants from the countries of the Old World, and old settlers.

Among all these varied classes Father Scott labored while stationed at St. Ignatius Church and then later at St. Francis Xavier. To meet the needs of each type he adapted his instruction with remarkable skill, leading many hundreds of converts into the true fold. The success of his works adapted largely for inquiring non-Catholics has been due chiefly to his rich background of practical experience in answering the questions and solving the difficulties that are keeping great numbers of earnest and sincere men and women from the haven of peace and security.

In the following interesting article Father Scott presents the ripe fruit of thirty years experience as to the most effective methods of reaching and of winning souls for the faith of Christ.

CHAPTER IV

THE MAKING OF CONVERTS

BY REV. MARTIN J. SCOTT, S.J.



CHRIST was the light of the world. Nevertheless when He was on earth He was accepted by some, rejected by others. Why did some become His followers and others His opponents? It was the same Christ whom all saw. Yet some gave their lives for Him, others so persecuted Him that eventually they took His life. A good description of the Catholic Church is to say that it is the continuation of Christ's ministry to mankind. So much is this so, that Our Lord Himself said of His Church, "He who hears you hears Me." With this in mind St. Paul calls priests ambassadors of Christ. Also with this in view Christ foretold that His Church would meet with the same treatment from the world that was accorded to Himself. Christ, although the most perfect being that this world has known, was not only accused falsely and persecuted unjustly, but was moreover misunderstood and misjudged. Some of His disciples left Him because they did not understand His doctrine of the Eucharist. Some thought Him guilty of blasphemy because He forgave sin. Christ on His part presented His credentials, and rested His doctrine on the divine seal which His miracles stamped on it.

Christ is in the world today. By His Church He presents to mankind the same teaching which the people of His day heard from His own divine lips. Like Christ the Church is the light of the world, and like Him it shines in a darkened

world which at times persists in closing out the light. How is the ambassador of Christ to reach them that sit in darkness and in shadow of death? In no other way than the Master Himself employed. He, first of all, appealed to the multitude by His character. He was simple, kind, dignified without being pompous, and deeply sympathetic. Perhaps His greatest personal trait was His wonderful considerateness. He made allowance for the education, traditions, and environment of his hearers. His patience with the ignorant and the hostile was most impressive. The priest, Christ's ambassador, must, like Him, be simple and considerate and, above all, sympathetic, if he would reach those who are as yet outside the fold of Christ.

The Personality of the Priest

Many a prospective convert has been turned away from the Faith because of a lack of sympathetic considerateness on the part of a priest. The more a priest approaches the charity of Christ the more will he be able to bring the truth of Christ into the heart of an inquirer. It is not always the learned priest who makes converts but rather the considerate priest.

Stress is laid on the personality of the priest, in this matter of dealing with prospective converts, because eventually every convert must enter the Church by personal association with a priest. No matter what remote cause leads a person to inquire into the Church, it is always a priest to whom the seeker after truth must go, before taking the final step that brings him into the Faith. Many sincere inquirers have been repelled from further progress towards the Faith by the attitude of the priest whom they approached. It is to the credit of the Church that almost universally the priesthood manifests zeal, tact and sympathy in dealing with seekers after the truth. It must be admitted, however, that there are some who either because of inexperience or temperament repel earnest inquirers. Sometimes men or women disposed to regard the Faith

favorably, and willing to embrace it, have been treated ungraciously by the priest. This comes either from the ill-nature or bad manners or the bigotry of the priest. For a priest may be a bigot, as well as those whom he accuses of bigotry. It is bigotry in a priest to hold that those who differ with him in faith may not be sincere and earnest. The mere fact that a person is concerned enough to inquire about religion shows that he is more or less trying to know the truth. Some priests who from childhood have never had doubts about religion, are apt to credit with bad faith those who are not of the Faith. Such priests may show impatience or arrogance with inquirers, with the result that prospective converts turn away from the Church not only unconvinced of her doctrine, but embittered against her. Very often the difference between a convert to the faith and an embittered or unsatisfied inquirer, is the personality of the priest.

What we have said thus far presupposes actual association of prospective converts with the priests. But how is this contact of priest and inquirer to be effected? It is good to give suggestions how to deal with one who inquires about our religion, but how are people outside the field to be made interested enough in the Faith to make inquiries about it?

Ways of Reaching Prospective Converts

Here let me make my first observation with regard to reaching converts. Rarely does one enter the Church who does not of himself take the initiative in the matter. By this I mean that ordinarily converts are not made by argument, nor by aggressiveness, no matter how well intended. By this it must not be understood that the clergy are to fold their arms and wait for people to come to them. Not at all. But it does mean that we should not be surprised that people who hear perfectly logical presentation of the Church's position, should nevertheless fail to be convinced or rather converted. It frequently happens that an inquirer is better informed on

the Church's credentials than a majority of the faithful, yet does not see the duty of entering the Church. But this is beside the point, which is how sufficiently to interest non-Catholics in the Faith, to induce them to proceed to an investigation into it. Faith comes by hearing. What people know nothing about does not concern them. But how is the Catholic Faith to get a hearing? In this country and in our day non-Catholics are suspicious of everything Catholic. The public press is almost closed to Catholic news, except it be something sensational. The ordinary bookstore does not and will not handle Catholic books, except to order one specifically requested by a patron. Catholic publishers understand this thoroughly. Except a Catholic book receive some notoriety, on account of unusual circumstances, it will not be found in any but a Catholic bookstore. And non-Catholics as a rule do not go to Catholic bookstores. Occasionally a department store will carry Catholic books, but with a view rather to get Catholic patronage than to reach the non-Catholic reading public. Purposely I have gone to a number of bookstores and asked for Catholic books. Generally I was told that they did not carry them. On inquiring why, I was informed that there was no demand for them, and that those who wanted them went to Catholic bookstores for them. This of course means that, to a great extent, Catholic literature reaches only Catholics. The display of Catholic books which frequently leads to interest in them, and in the purchase of them, is entirely absent in the bookstores which the general public patronize. Hence, except by chance, or some unusual occurrence a Catholic book does not find its way into non-Catholic hands.

Hilaire Belloc has recently stated that it is all but impossible to get Catholic truth before the English nation. The same may be said of our own country. If non-Catholics ordinarily do not go to a Catholic bookstore, they go much less, as a rule, to a Catholic Church. What prospect of contact therefore is there between the Catholic Church and those outside?

Several ways may be mentioned by which non-Catholics

may have their attention drawn to Catholic inquiry. The first is social or business association with Catholics of the right kind. A good Catholic is truly a good book, just as a bad Catholic is truly a bad book. Association with a good Catholic has led thousands of non-Catholics to esteem the Church, to study the Church, and to enter the Church. On the other hand, many a person contemplating entering the Church has been repelled by the conduct of those who bore the name of Catholic, but whose conduct was the denial of all that the Church stands for. Association with good Catholics is therefore one means by which contact may be established between the Church and those outside.

Another means is the chance reading of a Catholic book, loaned by a friend, or picked up casually. Generally, non-Catholics will not open a Catholic book. They are suspicious of it, and of the Church. But sometimes a Catholic book is taken up and read, and it is so different from what was expected, that the reader inquires further. Eventually this may lead to conversion to the Faith. There is only one thing the Catholic Church fears, and that is ignorance of her teaching and character. The more light thrown upon her the more she stands out true and divine. But it must be the white light of truth not the colored light of fancy or bigotry. Consequently if a non-Catholic can be induced to learn the truth about the Church he has taken a long step towards entering her portals. And here let me say, in passing, that one of the greatest obstacles to the extension of the Catholic Faith is the ignorance and superstition of some of its members.

I am not saying that an educated non-Catholic is justified in getting his knowledge and estimate of the Church from what servants in his household say of the Faith, but simply stating a fact, that the only contact that many people of prominence have with the Church is through a servant or day-laborer, and frequently such contact gives a notion of the Church which is altogether wrong. On the other hand such contact has led distinguished and learned people into the true

Church, when these lowly servants were rightly instructed in their religion, and able to enlighten those who questioned them.

This leads to another means of reaching converts, which is the sound instruction of our own people. It is true that Catholics, as a rule, understand the essentials of their religion sufficiently for their own guidance. Many things which, when understood in all their bearings, are reasonable, seem very unreasonable to a person who has not the Catholic view-point. Hence it happens that statements taken out of their context, and made bluntly, shock those who have not the Catholic instinct or understanding.

It thus happens that Catholic teaching such as "Outside the Church there is no salvation" is made by some to signify that all non-Catholics will be damned. If a Catholic states baldly that every one not of his religion is going to hell, it is clear that he will repel people from a religion which teaches such drastic doctrine. Hence, the proper instruction of our own people is a very effectual means of making converts, since it will lead those who by chance learn something of our Faith to proceed to further inquiry into it. The Catholic pulpit is a powerful press agent if the Catholic priest will employ it not in declaiming platitudes, and exploiting himself, but in giving simple, plain instruction in the fundamentals of Faith.

The example of good Catholics, and the right instruction of our Catholic people, and the casual reading of a Catholic book, are some of the means of bringing the Faith to the attention of non-Catholics. Catholic education if properly imparted will do more to win attention and respect for the Church than any other single factor. Those outside the Church are hungry for religion. They are disgusted, often, with the brand offered by their own sect, and desire something which will satisfy the longings of their soul and help them to live worthy of their nobler selves. The Catholic religion alone satisfies the deepest and best aspirations of human na-

ture. Frequently it needs only to be known to be embraced and loved. *If Catholics as a body were well instructed in the Faith they would be a circulating library of Catholic doctrine.* Too often our Catholics are dumb in the presence of inquirers or revilers of our Faith. I am speaking now not merely of the great body of the faithful who are only ordinarily educated, but also of our professional men and women who have had the benefit of the higher education. They do not, for the most part, know Catholic philosophy, Catholic ethics, Catholic history. Their philosophy, ethics, and history are the brand supplied by those who not only do not know the Church but despise and hate her. Our Catholics of higher education, if educated soundly as Catholics, form a means of contact with those outside the Faith, which cannot fail to impress them with the truth and beauty of that Church, which has given to the world all that is really worth while, in the best sense of the word.

Missions for Non-Catholics

Another effective means, but one which presupposes one or other of the previously stated means, is the giving of missions to non-Catholics. Before people will be led to attend a non-Catholic discourse they must ordinarily have been interested in the subject. It may happen that some will go out of the desire to hear what the Church has to say for herself. But mostly those who go to a Catholic sermon or service are influenced to do so by a friend, or by what they have read in a book, or by what they have casually heard, or by the exemplary conduct of Catholics with whom they have associated. Also, if properly advertised, some may be reached who have never had any contact in any way with Catholics or Catholic literature. Once a priest has an audience of people who are interested in the Church, he has one of the grandest opportunities in the world of presenting the Church in her true light to receptive minds. Missions to non-Catholics are a most ef-

fective means of bringing the truth of Christ into men's minds and lives.

Besides the means enumerated there have been established recently several new methods of reaching non-Catholics. There is the paid insertion of Catholic doctrine and history in the daily press. In November, 1925, there was run daily, in the New York Times, an advertisement setting forth, one day after another, some fundamental doctrine of Catholicity, and some historic fact of Catholic achievement. This of course is very expensive, and is the work of a loyal and grateful child of the Church. Recently in one of the Southern States a gentleman left in his will some thousands of dollars to pay for the publication chapter by chapter in the public press, of Cardinal Gibbons "Faith of Our Fathers," and Father Scott's "God and Myself."

The Radio as a Help

Three years ago the writer was requested to draw up sixty brief statements about the Catholic Church, for the purpose of having them inserted, in weekly advertisements, in a chain of newspapers in the Middle West. In this way the truth was put before a body of hearers who otherwise perhaps would never have heard it. The newest means and a most efficacious one of making contact between the Church and those outside is the radio. In St. Louis the radio has been employed regularly by the Jesuits of the St. Louis University to broadcast Catholic doctrine and history, with the result that the Church is beginning to be understood for what she really is, not for what she has been caricatured.

The St. Louis University was the first radiophonic transmitting station of the Middle West, having been established April 26, 1921. An idea of its work may be gained from the following program of subjects given in 1924. Beginning Sunday March 21, 1924, the topic was "What is the Catholic Church?" This was followed each Sunday afternoon during

March, April, and May by such subjects as: "The Foundation of the Catholic Church," "Natural Guides to Christ's Church," "Supernatural Guide to Truth," "Mother Love of the Church," "The Priesthood in the Catholic Church," "The Sacrament of Penance," "Christ With Us," "The Catholic Church and Marriage," and "Why I am a Catholic." From time to time questions which had been mailed to the station for answers, were answered. In the year, 1925, three separate courses were broadcasted. Here are some of the subjects: "Man is Naturally Religious," "Can there be more than One True Religion?" "Where Can I Look for the True Religion?" "The Church of Christ and its Mission," "The Authority of the Church of Christ," "The Unity of the Church of Christ," "The Sanctity of the Church of Christ," "The Roman Catholic Church the Only Answer."

By this method, those who would never enter a Catholic Church, or attend a Catholic lecture, learn of the Catholic Church. In this way the Gospel goes direct to those who are famished for it, but who on account of circumstances would never perhaps receive the Gospel message. Perhaps it may interest the reader to hear one or two expressions of opinion by non-Catholics on this subject as seen from letters sent to the radio office. The first letter runs as follows: "I heard your interesting talk Sunday and find that a great many facts that we are ignorant of can be explained in a short while. I am a Jewess, but can understand why any one would believe in the beautiful teachings under the title of Christianity." The second letter reads: "It is a good thing and should be encouraged. I have been looking at this question from one side all my life, and I have now the opportunity of seeing it from the other side."

In New York, this year, the Paulist Fathers have erected, at great cost and endeavor a superb broadcasting plant, by which they are reaching thousands; rather hundreds of thousands of people who otherwise would undoubtedly never have come in contact with Catholic truth.

Suitable Catholic Books

When, however, all is said, one of the very best means of getting people interested in the Church is literature, if it can be put into the hands of those whom it seeks to reach. A discourse in a church reaches some hundreds of hearers. A book may reach millions. The effect of a sermon may or may not be lasting. A book is a permanent preacher, or instructor. Hence the distribution of Catholic literature is a most powerful means of propagating the Faith. If Catholics would read more they would convert more. If they would try to circulate Catholic books they would be true missionaries. Catholics as a body are not reading Catholic books. It is true that several Catholic books have reached nearly a million circulation, but there is no reason why hundreds of good Catholic books should not do the same. While I am on the subject of reading I may give the names of some books, which if every Catholic should read, our religion would be in a fair way to reach favorably, and to interest deeply the great body of our non-Catholic people.

I trust I shall be pardoned for putting three of my own books on the list. I do so because they were written for prospective converts and because of their phenomenal success in this field.

A LIST OF CATHOLIC BOOKS

Faith of Our Fathers	<i>Gibbons</i>
Rebuilding a Lost Faith	<i>Stoddard</i>
The Church of Christ.....	<i>Finlay</i>
The Question Box	<i>Conway</i>
God and Myself	<i>Scott</i>
Credentials of Christianity	<i>Scott</i>
The Reason Why	<i>Otten</i>
Plain Facts for Fair Minds	<i>Searle</i>
The Church and Science	<i>Windle</i>
The Hand of God	<i>Scott</i>
Catholic Belief	<i>De Bruno</i>

There is any number of books which could be mentioned, but I have restricted the list to those which are brief, clear and convincing, and which, moreover, are adapted to present-day inquirers.

A Well Informed Catholic Laity

I am persuaded that a well informed Catholic laity is the best possible means of interesting non-Catholics in our religion. Ignorant, superstitious, and bigotted Catholics have done no end of harm to the Catholic cause. Personally I have known not a few well-disposed persons who have been turned away from progress to the Faith by statements of Catholics concerning religion. To these people I have said, after knowing what had happened, that the statements in question were not Catholic doctrine but against it. Their reply was that it was strange that Catholics were so ignorant of their belief as to misrepresent it so glaringly. I had to admit, with shame, that there was justice in the remark. If therefore I were asked what is the best possible way to reach the non-Catholic public I should say that it was by means of a well-instructed Catholic body. Catholics and non-Catholics are mingling continuously and everywhere. If a Catholic can give an intelligent answer to questions about his creed, he will be asked more and more about it, and finally be in position to refer his inquirer to a priest. But so many of our Catholics are forced to be silent on religion, because they do not trust themselves to speak on it, that non-Catholics are timid about approaching the subject.

Catholics are well versed in politics, sports and other such things, and they could be just as conversant with religion if the clergy would start a campaign of instruction and reading.

Having considered the attitude of the priest towards inquirers, and how best to get people interested to the point of seeing the priest, it may not be out of place to touch on some practical methods of dealing with prospective converts. It has been my experience that no two inquirers approach the

subject of religion in the same frame of mind, or with the same difficulties to solve. Mostly the problems of a convert are of the heart rather than of the head. Of course the convert thinks that his difficulties concern intellectual problems, but except in rare cases, the difficulty in the way of conversion is temperamental or sentimental.

The Necessity of Tact and Sympathy

Conversion means a break with life-long associations, and perhaps the severing of intimate social ties. It means a severance from all that one has held sacred and dear from childhood. This frame of mind makes one almost incapable of reasonable consideration of the arguments for the truth of the Catholic Faith. That is one reason why things which are so evident to us fail to impress them. Conversion, as we know, is not a matter of logic. The Catholic position is logical, absolutely so, but that does not mean that it will convert people. Christ was Truth itself, and absolutely logical, yet many hearing Him refused to become His followers. Faith is a gift from above, but a gift that will not be withheld from those who seek rightly for it. Consequently the first thing in dealing with a convert is, in my opinion, to gain his goodwill, then his confidence and finally his esteem. This is best done by not coming directly to the question of religion, but by showing interest in the person, his occupation, his home, his view of things generally. If this is done tactfully the inquirer will realize that he is dealing with a priest who is sympathetic and who knows men and affairs. The inquirer thus becomes receptive. The next step is to avoid absolutely any remarks which reflect on other creeds. Any condemnation of other religions serves but to embitter the inquirer. The Catholic Faith rightly explained is the best argument for its acceptance. Once the inquirer understands the true character of the Church he will himself condemn his former creed much more

vigorously than the priest could do. In fact a convert frequently has to be restrained from assailing the religion which he left. The splendor of Catholic truth shows, as nothing else could, the dreadful falseness of other creeds. Besides being sympathetic with the inquirer, and saying nothing against his former creed, the priest needs to practise great patience and composure when certain questions are asked of him concerning the belief and practises of Catholics.

In good faith a Protestant will ask if for money the priest does not forgive sins: if for money he does not grant permission to commit sin; if nuns are not the paramours of priests; if the Pope does not aim at overturning and controlling our government; if the Church does not keep her people in ignorance so as more easily to dominate them. These and much more absurd and insulting questions may be put to the priest, in good faith. They are the nourishment on which Protestantism has grown from the very day of the Reformation. I have met intelligent Protestants who were amazed when they were told that all these things were fabrications.

The priest must make allowance for the education and environment of the inquirer, and show no resentment at even the most exasperating statements or questions. A well-informed priest will know how by a word or two pleasantly to dispel these misconceptions. But impatience is fatal. These difficulties, however, are the easiest obstacles to remove. Some of the really hard things to overcome are doctrinal misconceptions. Papal infallibility, a great stumbling block, becomes a stepping stone to belief when rightly explained.

Another matter which wins approval when understood and which was previously a bug-bear is confession. What stands as almost an insuperable barrier to one person will be no obstacle at all to another. I have found that the greatest difficulty with the greatest number is Hell. In dealing with this subject I always say that Hell is as abhorrent to me as to them, but that I believe in it because Christ has explicitly taught it.

Then I go on to say that the Catholic Faith is a religion characterized by mysteries and to be accepted not by argument, but on the authority of God.

Mysteries are Based on Divine Revelation

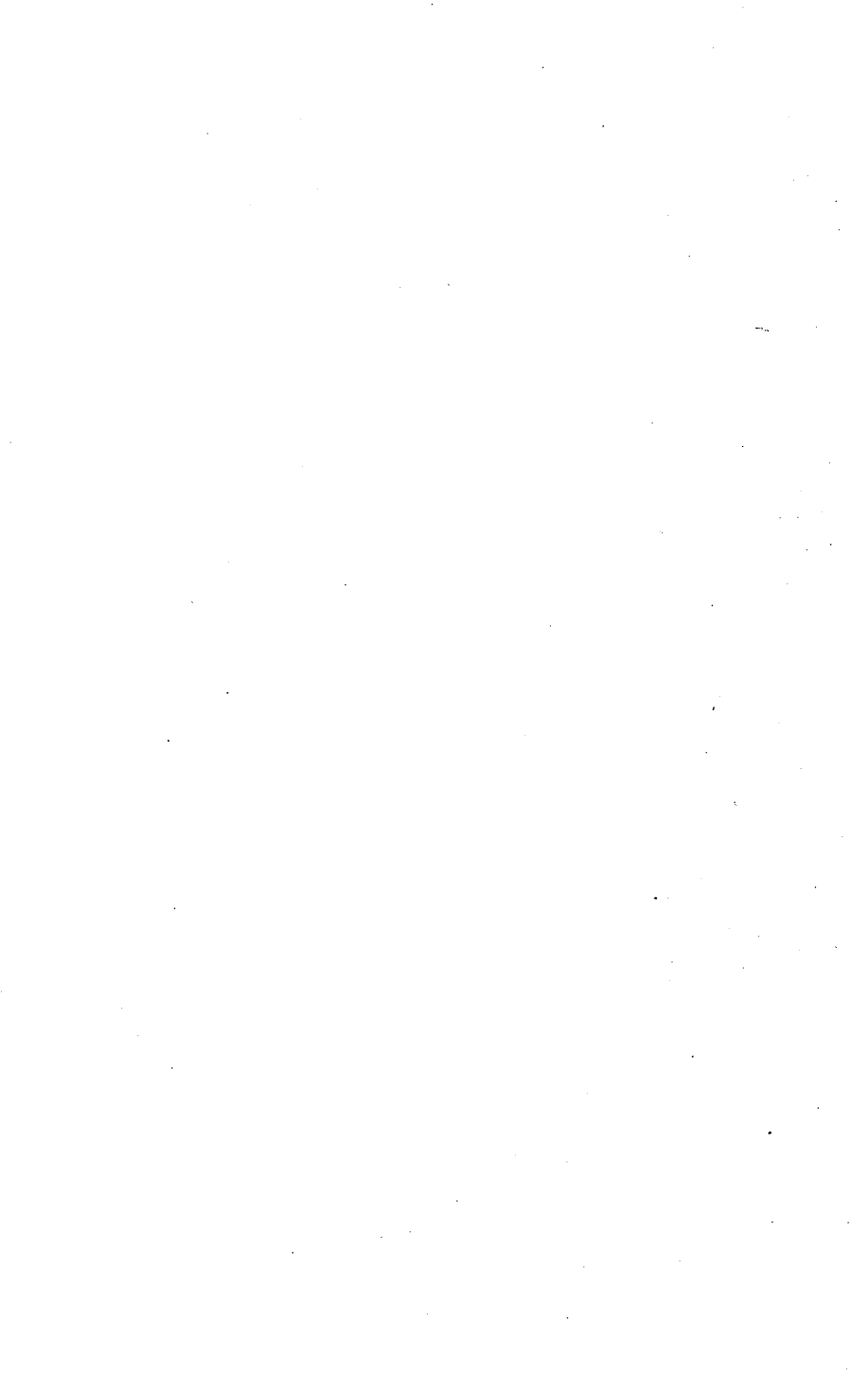
The Trinity, the Incarnation, the Eucharist are all truths above the complete comprehension of man. God does not ask us to understand Him but to trust Him. He who gave us our intellect will not ask us to believe anything that contradicts reason. But He does ask us in reverence to His veracity to believe what is above our reason if He declares it. St. Augustine said that he would not believe that the Catholic faith was divine if it did not contain mysteries. From the fact that it came from God it must partake of the mysteriousness of God. Every other religion except the Christian teaches only what the mind of man can invent and understand. The revelation of Christ could never have been conceived by human intelligence nor, once conceived and proclaimed, can it be entirely comprehended by mortal mind. Like God who is mysterious and incomprehensible to man, the Catholic creed is a religion of mysteries, and after promulgation remains in great measure incomprehensible to the human mind. But a thing may be incomprehensible yet absolutely true and reasonable. It is incomprehensible to us how God existed always, yet imperatively reasonable that He always did exist.

Mysteries in religion are the seal of divinity. If God asked us to believe only what He demonstrated or explained He would be placing Himself on a level with us. That is the way man deals with man. But God is entitled to be believed because He is God. This brings us to the basis of belief. If Christ was God, what He taught is true. Hence if Christ taught that there is Hell, Hell there is, no matter whether we like it or not. We do not like death, but death is a fact.

It all comes to this, was Christ God, and did He teach that there was a Hell. He was God and He so taught. That

ends the matter. If an inquirer believes Christ is God it is only necessary to show what He taught. If the inquirer does not believe that Christ is God it is necessary to establish the divinity of Christ as the first step towards Faith. Every priest understands the best way of doing this. No matter how much theology and philosophy a priest may know, it is all useless in dealing with converts unless he can bring his knowledge down to the level of understanding of his hearer. Hence I advise seminarians and young priests to be well versed in all that pertains to the popular exposition of the divinity of Christ. Everything rests on that. If Christ is God His word is true. He gave His word that His Church would be in the world always and that He would always be with it. Consequently His Church is in the world now. The only Church that goes directly back to Him is the Catholic Church, hence it is His, and is true and divine.

His Church teaches no doctrine of her own invention but only what He entrusted to her. She is truly a continuation of His ministry to mankind. This line of reasoning will convince any intelligent man. But conviction is not conversion. That is the work of God's grace. Hence the inquirer should be told to pray for light, and for courage to follow the light. The rest is between the soul and God.



INTRODUCTORY NOTE TO

CHAPTER V

IF the reader could have stepped into St. Patrick's Church at Eau Claire Wisconsin, one morning a couple of summers ago, he would have witnessed a scene as beautiful as it was unique. With the Bishop of the diocese present, a ceremony occurred in joyous celebration of the reception of the *thousandth* convert by the great Convert-Maker of the West, the Rev. A. B. C. Dunne. It was a ceremony that has few duplications in any Catholic Church in America but which, with God's grace and the diffusion of the skillful technique of Father Dunne, may become of more frequent occurrence in the approaching years.

It was the good fortune of the writer while driving up into northern Wisconsin a few summers ago to find himself, early one morning, passing a Catholic Church. He stopped to celebrate Mass. The pastor proved to be Father Dunne. It was an inspiring and profitable experience for the writer as he had the pleasure of listening to Fr. Dunne describe his methods and show the numerous graphs and charts he had devised in illustrating points of Catholic doctrines for his classes of prospective converts. The system reflected the results of many years of careful study and experience, and has demonstrated its effectiveness by the practical results secured. It revealed the conscious development of a specific technique to meet a problem quite distinct from the ordinary one of presenting Catholic doctrine to Catholic people. The writer perceived instantly that here was a case where special tools had been skillfully devised to perform an operation fraught with more than ordinary difficulty, and that the results were unusually successful. It seemed equally obvious to him also that if the use of this effective technique could be passed out to enrich the labors of the other priests of the country confronted with the same problem, the results would be proportionately greater.

This task has been ably accomplished by Reverend E. C. Dowd who has been associated with Father Dunne for over thirteen years. He gives

a lucid exposition of Father Dunne's method. In addition he seeks to get at the root of the problem by determining why the number of converts secured by the priests of America scarcely averages two per year. His observations on the need for definite preparation for this particular important work of the priesthood by the seminary will commend themselves to all who recognize the validity of the principle that in the ministry as elsewhere, definite training and carefully devised methods will yield results immeasurably superior to those produced by haphazard random methods. Because of his association with Father Dunne for many years, Father Dowd is in a position to realize from his own experience the tremendous assistance the seminary could give its future priests if it equipped them with a reasonable mastery of this difficult art, instead of allowing them to sink or swim in accordance with their own ingenuity in devising effective methods of their own. The appallingly small average of but two converts per priest would seem to indicate that most of them flounder ineffectively or sink altogether.

Lastly, it should be recorded that while Father Dowd stresses the method of his distinguished associate, he has an enviable record of his own, having assisted in the instruction of many hundreds of converts.

CHAPTER V

WHY SO FEW?

BY REV. E. C. DOWD

IN presenting the following, the writer makes no pretense or boast of originality. What is written is the description of a system for convert-making, devised and constantly used by the Very Reverend A. B. C. Dunne. It has been the singular good fortune of the writer to have been associated with this Convert-Maker of the West for a long time. What has been learned in these years of association, is due entirely to the patient efforts and kindly encouragement of his instructor. He wishes to acknowledge this gratefully here. What is presented is offered with the hope that it will help others as it has helped the writer.

Some months ago, the writer had occasion to listen to a very interesting address, given by the Bishop of a mid-western diocese to the priests assembled for the annual retreat. Though touching a great many points one in particular stood out prominently from the rest, wherein he called the very special attention of his clergy, to the duty of guarding the Fold of Christ. "Gentlemen," he said, "the need of the hour is to stop the 'leakage' in the Church. You must reclaim the 'stray.' Win him back at all costs! Use perseverance, tact, zeal. Count no effort too great in winning souls for Christ. Interest those outside the Church in the beauties of our Faith. Oh! it is a great work,—your greatest work. We must all do better work in this regard than is being done." There is a

tremendous deal of truth in the Bishop's statement, for when we face the facts squarely we must admit that the "leakage" is considerable, while the number of conversions is comparatively small. Just how to proceed, however, in remedying existing conditions is a question difficult to solve.

As stated in the diocesan report of the Catholic Directory (1927) the number of conversions for the year in this country, was approximately 35,000. (Exact figures are unavailable because of the failure of some dioceses to report). The Directory gives the number of priests in the United States as 23,967. Assuming that of this number 18,000 are connected with parish work, we see that the number of converts made by the individual priest does not average two (2) per man. It is permissible, of course, to mention the average; but it is certainly nothing to brag about.

The average priest is not interested in balancing figures. What he wants is practical information as to ways and means by which better results may be obtained for his individual efforts. The problem on how best to reach the man outside the Church is an old one. It has been dealt with for a long, long time. I do not propose to settle that problem here. Furthermore, it is my firm conviction that the problem will never be solved satisfactorily, unless the seminaries of the United States give a helping hand. Just here is our great mistake. We are forgetting to train the very man with whom the solution of the problem rests, and that man is the young priest. No man can do that of which he knows little or nothing. It is foolish to expect anyone to fly a plane without knowing the principles of aeronautics. I cannot run a motor, unless I am told how. Yet we do expect the priest to handle the work of convert-making successfully, while his training for the work amounts to practically nothing. Perhaps the faculty thinks the work unimportant; perhaps a fad. (I am not concerned with mental views here.) But this fact is worthy of consideration, that we may search many a weary day to discover the location of an ecclesiastical seminary in this coun-

try, where a scientific course on convert-making is being given. No wonder then that for the majority, the work is practically at a standstill.

The seminaries' duty in this work is imperative. The Divine Rector of the world's first seminary guaranteed this as a result of a course He planned giving. "Come, follow Me," He said to Peter and Andrew, "and I will make you to be fishers of men." Today the seminary course is very crowded and complicated. Perhaps, in the press and rush of the needs of the times the peculiar purpose of making the priest a practical "fisher of men," though not entirely forgotten, is at least being partially overlooked. If the candidate for the priesthood is not trained before he leaves his Alma Mater, where can he be expected to learn this work after he goes out? Some are content to say that convert-making is a "knack," and comes with practice; or that it takes time to develop a system. We have been hearing that line of argument so long, that the majority are willing to accept it without further comment. The writer for one is not.

Convert-making is a science; therefore it must be taught as any other scientific subject. It is not reasonable to expect a man to learn a science by the "hit-and-miss" method. We do not find it done in the natural or applied sciences; therefore, we can conclude it cannot be done here. The sooner that this fact is recognized the better. Convert-making is, and always will be, a scientific process. A conversation with any priest, who has had success in this work will disclose the fact readily. It is to such men that the seminaries must turn to get sufficient theoretical information which will insure a practical handling of the subject. This is an age of specialists. We have them in every field of endeavor. We find them in schools and in places of business. The recent Constitution of Seminaries demands specialists as lecturers on dogma, moral and Canon-Law. It is good to have it so; but why the seminary should remain silent in its preparation of the candidate, whereby he will be enabled to advance the King-

dom of Christ on earth, is more than the writer can understand.

A conversation had with the Rector of a Seminary, while not clearing up the difficulty, at least throws light on the subject. "I admit," he said, "that our program for preparing the seminarian for convert-making is inadequate. Every member of our faculty admits the fact readily. But to remedy this defect we must have the right teachers. Where are we to procure them?" Were one of our Religious Orders to sponsor this feature in its future educational program the difficulty expressed by the rector could be removed. Let that religious body call in its successful convert-makers, let them systematize their experiences and methods and embody this information in a proper text book, and we would have something definite with which to work. It is this precise thing that is sorely needed today, and once it is done will be a big step in the right direction. The young man must be made enthusiastic about the subject of convert-making before he leaves the seminary. Such enthusiasm will in all probability remain. "Other sheep there are," says the Master, "who are not of this fold. Them also I must bring, that there may be one fold and one Shepherd." The young man sent out to find these "other sheep" must be properly equipped, rather than unmistakably handicapped.

The system of training which the average one of us received, required Dogma, Moral, Scripture, and History. Oh, yes, I nearly forgot Pastoral. It, too, was in the curriculum. It was destined, I believe, to give practical information on parish work. A great many topics were discussed there; questions which surely stood the average one in good stead for the work of the ministry; but such topics as how non-Catholics are to be interested in the Church; how classes for instruction are to be formed; what subjects should be handled in those classes; how objections to religion are to be answered, were topics seldom if ever mentioned. That the average number of converts

per priest for the year 1927 was not two (2) per man, need therefore not surprise us.

Let us look at the matter from another angle. The number of clergy trained for work in the ministry under the old time system was large. Out of this vast army, however, the priests who have achieved success in convert-making is deplorably small; so small in fact, that they may be numbered easily on one's fingers. Men who have become successful in this work, did so, not because of their seminary training, but in spite of it. It has been the writer's privilege to have been associated with such a man for a number of years. It has afforded an opportunity of reviewing and analyzing a system which has produced results. It is the system employed by one, who though busily engaged in active parish work, has found time to care for the non-Catholics of his community and to perfect a system by which he has been able to maintain an average of thirty-four converts per year, for thirty years, totalling 1042 for that period of time. The man is Very Reverend A. B. C. Dunne, of Eau Claire, Wisconsin. In discussing his system with him the writer has learned that convert-making is the result of a process, rather than of a performance of any one thing. It is the fruit obtained from planting the seed of truth in the soil of the soul, made worthy through prayer and Divine grace for the reception of the gift of faith.

Prayer—The First Step

It is impossible for any non-Catholic to become interested in the Church, unless he is made to realize that the Church is interested in him. Convert-making means leading stray sheep to the fold. It means bringing souls to God. Therefore, the starting point must be the Altar. It must be from that Home of God on Earth that the grace for the successful performance of the work must come. The average priest willingly admits this fact in theory; perhaps it is not the custom

in practical life. Priest and people must join hands in prayer. It must be offered "in season and out of season," for without God's grace there can be no hope of success. "Paul planteth, Apollo waters, but it is God that gives the increase." The congregation must be made enthusiastic. They must imbibe this enthusiasm from the priest. He must make them anxious and concerned about the "other sheep," and can do so through his instructions which are calculated to convince them of the imperative need for every soul, to be in union with the Church of Christ to obtain salvation. Let the people be made to join in common prayer at stated times of the year; seasons wherein the gates of Heaven are literally stormed in behalf of souls outside the Church, and if this method does not increase the number of conversions, it is safe to say that there is nothing under Heaven that can increase them.

The Octave of Prayer in January, the days preceding the Feast of Pentecost offer two such opportunities. The very nature of the feasts gives inspiration to the prayers and Communion offered by the congregation for this intention. Add to these occasions the annual Forty Hours' Devotion; the monthly Holy Hour, in fact any of the services of the year, and a real "live wire priest" will find numerous opportunities for enlisting the prayers of the faithful in this particular cause.

The Layman

Prayer, while a tremendous factor in bringing about conversion, must be united to the element of human interest. No one will be interested in a cause or institution of which he knows little or nothing. To make a man enthusiastic presupposes personal contact. This particular factor can be supplied in a very satisfactory way by the Catholic layman. It is through him that the Church is to get the favorable advertising it needs to stimulate conversion, the advertising that comes from the clean, wholesome, conscientious lives of its members. Take the average non-Catholic as we know him.

He is skeptical of the Church, perhaps even bitter in his attitude. Why shouldn't he be? His environment, education, and surroundings in life are such, that he feels instinctive aversion, at the mere mention of Catholic doctrine or practice. If he is to be brought closer to the Church, that wall of opposition must be broken down. He must learn that his fears are groundless; that the "terrors of Rome" are fiction, not fact. He must learn these things from the man he meets in the daily routine of life or he will never learn.

A priest at times may be in a position to disabuse the non-Catholic, but the occasion comes rarely. The layman, on the other hand, can always be approached, is ever on hand. He must be intellectually fitted for this truly apostolic work of answering questions about faith and religion, which are so frequently brought up. Where the Catholic is well informed, keen and mentally alert, he can perform this task admirably; for through his intelligent explanation of controverted points he will be in a position to make an impression upon his non-Catholic friends which is lasting. The average non-Catholic meeting such a layman will feel honored. An invitation to attend Church for Mass, Benediction, or an occasional sermon will be gladly accepted. Perhaps it is the non-Catholic's first appearance in a Catholic Church. Had it not been for his Catholic friend he would never have been there at all. Many the conversion that dates back to an attendance at our religious services. It is in that sacred hour that the grace oft times comes, which may change the course of a life.

There is one thing more that the layman can do, which will produce excellent results in stimulating interest in things Catholic. It is to enlist his services in the cause of Catholic literature. There is no more satisfactory way of calling attention to the Church, its works and teachings, than by the written page. Good literature, as everyone admits, exerts a wholesome influence everywhere. In these days, particularly, when the flood of trashy literature is fairly deluging the public

market, is the time when the influence of a good book or paper is thoroughly appreciated by everyone.

The average man will read anything. The average non-Catholic will be glad to have an opportunity of acquainting himself with some historical point or explanatory treatise on religion. Give him that book; make him acquainted with Catholic doctrine, through a reliable volume, and his interest will be aroused to a very high pitch. The home, particularly which contains a mixed marriage, should be the home, where on the library table, literature calculated to impress and interest the non-Catholic wife or husband should be found. In fact it is safe to say that a home where a mixed-marriage is housed, will ever have that marriage mixed, unless the Catholic party be made to realize the importance of Catholic literature. Literature produces wonderful effects. It works in a quiet way. It gives out information as the sun gives light, quietly, unostentatiously, but it does so continuously and produces effects which are fairly amazing.

The Priest

Of course the priest has a part to play. It is a big and weighty one; he must not lose sight of its importance. What the laity of the parish start, he must endeavor to finish. Where they have succeeded in arousing the interest of non-Catholic friends in the Church it is the priest's duty to make their visit profitable. The priest can do this in the instructions and sermons which are given at the time, presenting various articles of Catholic doctrine so as to remove any difficulty that may lurk in the mind of the hearer, regarding that particular question. The Question Box, tactfully introduced during the Lenten season also offers a splendid opportunity for enlightenment; the result of which in many instances is that non-Catholics may become anxious for added information. Of course, all this takes time. No priest trying these things for a first time can expect immediate results. It may take

years to be productive of gratifying results, but when they become apparent, it more than repays him for the effort expended. And even if visible results never manifest themselves, the work done by priest and people is never entirely lost. Somewhere, somehow, the seed falling on good ground will bring forth fruit a hundred-fold.

Once the preliminary work has been done, and the priest notes that the people respond to his individual efforts, he may feel safe in making preparation for the opening of a Convert Class. There may be some who are opposed to the "class method" of instruction. Whatever their objections, even they must admit that group instruction is a great time saver in the life of a busy priest, and removes much of the drudgery from the work of convert-making—two features which are worth considering.

The Class—Starting It

To center the congregation's attention on the instruction class the priest should announce the opening dates on three preceding Sundays. This gives everyone an opportunity of inviting a non-Catholic friend or relative. The Catholic party should accompany his friend on the opening night. If possible he should attend the entire instruction-course. The presence of a Catholic friend or relative makes the prospective convert feel more at home. Then, too, the augmented number produces an impression. Too much formality on the opening night should be avoided. The priest must impress on those present that they are heartily welcome, and through his courteous treatment, make them anxious to come again. The names of the applicants should be taken and placed on permanent record. It insures systematic handling of future work, as well as an exact record of classes attended or missed, together with a knowledge of the subjects explained or that the class member has failed to receive.

That first class, while purely introductory, is highly im-

portant. From the first visit to the parish house, the non-Catholic knows what to expect of the priest. The pastor can "make or break" his hold on the class that first evening. He appears as the Representative of the Church. They recognize him as such, therefore it is, that the priest must do the "talking" and not the class members. I have heard converts speak of their instruction as hours spent in friendly discussion. I think the system false and unproductive of results. The priest must have the work systematically arranged. He must outline the work or it will never be outlined. A teacher of mathematics takes no "tip" from the class members. To discuss fractions today, percentage tomorrow, and the multiplication tables another day means nothing but a loss of time. Likewise to gain a scientific knowledge of religion we must start with the fundamentals and then add the superstructure.

The first class gives the priest an opportunity of arranging for the number of instructions to be held each week, at hours suitable for the majority. Two periods per week, are recommended. It gives each person plenty of time for preparation. Individual study is of prime importance. The priest cannot do all the work, for the process is a 50-50 proposition. A reasonable amount of time spent in preparation joined to a reasonable amount of explanation, makes the ideal combination. Without study on the part of the class members, the attendance at the various instructions will mean nothing more than killing time. Study, moreover, brings out the difficulties in the minds of the class members.

It is the objection which must be sought out and explained away, otherwise the priest's efforts are vain. Converts must feel free to bring up these objections. The more questions, the better. If they do not ask them, the priest must, for questioning shows progress or lack of it. An honest question deserves an honest answer; let the convert feel that his will always receive this treatment and he will not feel timid in presenting it. At the close of each instruction the priest should invite the members to present their difficulties. It

seems the proper time for solving doubtful questions and making plain, points which have not been fully understood. Questions should be encouraged. There is nothing better calculated to prove a person's interest, and this may be set down as a safe rule, that a class without questions, is a class without interest in the work.

Class-Treatment of Members

The purpose of the first instruction is to make everyone realize that he has much to learn. If this is properly done, the priest will ever remain master of the situation. If on the other hand he fails to gain this advantage, he will suffer from the handicap throughout the entire work. The capital sin of the Reformation was pride. It is still a fairly-well advertised sin. Pride of intellect has ruined many a promising career within as well as without the fold, because of its universal prevalence. The priest must look for signs of it in the class. It is his task once it is discovered, to eradicate it from the soul and do it quickly. The virus of pride is too deadly to permit it to remain. To do so is to commit a fatal error. False pride like proud flesh must be cut away. The priest is the surgeon. It is his task to perform the operation. The process may not be the most pleasant thing in the work, but unless it is done, there cannot be any hope of conversion. The road that leads to God is the road of humility; pride is nothing more than a hindering barrier in the soul's progress. Now the antidote for the poison of pride, is the conviction of personal ignorance. It must be administered in large or small doses as circumstances require. The remedy may at times cause temporary indisposition, and personal chagrin, but the patient will rally. In fact, it is safe to say, that the quicker the reaction, the quicker the soul's recovery and progress. Intellectual pride can easily be detected by the priest, in his contact with the members of the class. At times it is masked by the attitude of indifference; at times by a supercilious air of

condescension. Whatever way it manifests itself, pride must be rooted out. The member coming to the class with a "know-it-all air" about him must be halted. While in such a frame of mind he can exert nothing but an evil influence on the others. In other words, he must be thrown off his feet, as it were. Only then will it be comparatively easy to lead him along the road of truth. Perhaps the reader may not coincide with this view. I have a better reason, however, for proposing it than he has for criticizing it. It is the method used by our Divine Lord in his dealing with the arrogant Saul, and it was precisely this same treatment which resulted in giving to the Church its first great convert. Paul was actually thrown from his "high horse" before Christ even deigned to address him.

To accomplish this effect, the priest needs but put a few well-directed questions to convince everyone present that he has much to learn. Asking them, for instance, their reasons for a belief in God; the purpose of man's life here below; the difference between man and the animal; are questions aptly calculated to produce the desired results. It is astounding to find how few there are outside the Church, who can give an intelligent answer to any of them. The average child in a parochial school would consider them simple, while the average non-Catholic finds them extremely puzzling. The questions mentioned serve the priest admirably. They give him an opportunity for judging the mentality of the class members; while on the other hand they make a prospective convert realize that his attendance at the instructions will reveal much he has not heard of.

The Class—Books to be Used

We have often been asked as to which text book we use here in our work. The text book has not been written. But after all, that part does not matter a great deal, for a teacher's guiding text must ever be a trained mind. As far as the

class member is concerned, any of the approved catechisms will prove satisfactory. The priest while conducting the class must present the subject matter in an up-to-the-minute garb. This insures interest, and prevents inattention. To ask a six-word question and expect a six-word answer makes instruction work parrot-like and monotonous. It savors of the kindergarten and should be avoided where the adult is concerned. The individual instructions must be presented in a happy garb, and should be interspersed with apt illustrations and occasional questions. This is the combination that makes both priest and convert enjoy the work.

Besides the catechism which is used as a reference text, the priest would do well to have with him a Protestant version of the Scriptures. It is the Book with which the average non-Catholic has at least a passing acquaintance. It offers a common starting point in discussing individual religious truths. The effect of using this book is surely psychological. There is no better way of presentation for the Catholic doctrines of Penance, Eucharist, Extreme Unction and Celibacy than by appealing to the Protestant version of the Bible in proof of them.

A chart like the one employed here, is of immense practical value in explaining the chapter on the Church and its marks. It consists of a complete list of the Roman pontiffs, printed in fairly large type, together with the years wherein they reigned. Alongside this list of names the major Protestant denominations are likewise recorded. The entire gives a very harmonious appearance. To show this list of some two hundred and sixty names totaling sixty inches in length, comparing the years through which the papacy has endured, with Protestantism's meager existence produces a never-to-be-forgotten effect on the mind of the convert. It is while looking at the chart that he somehow or another grasps the idea of Apostolicity as a mark of the Church, as no argument of mere words could ever do.

The priest would do well to keep near at hand a work

issued by the United States Bureau of Commerce and Labor and entitled "Religious Census," for 1916, as prepared by Mr. Rogers of the Bureau. The book can be had for the asking. It contains the nation's complete religious census as applied to the various denominations found here. As far as information goes, it is invaluable, giving statistics on membership and property holdings, together with percentage lists that are most interesting and very profitable. Coming from the hands of the Government and stamped with an official seal makes the average member of the class ready to accept figures and other data without question. The priest can use this work in explaining the mark of unity. He can appeal to the census list to show how utterly Protestantism lacks this particular characteristic. How many average people have ever dreamed that Lutheranism is made up of twenty-four independent bodies; Presbyterianism of seventeen kinds, while Methodism offers sixteen distinct varieties. It is in these census lists that the information is given, and reading off the titles as they appear makes a profound impression on the minds of those that hear.

To give even a brief resumé of the subject matter outlined in each of our twenty-six instructions, which make up the course, seems aside from the purpose of this article. In fact I do not think it necessary. The dogmatic training of the priest, together with his readings on history and kindred subjects makes it a comparatively easy work, to map out a plan for the proper presentation of Catholic truths. What he must bear in mind, however, in such preparation, is to embellish the single talk with a happy use of illustrations. It is the illustration that gives an added interest to an hour of instruction which the pupil delights in hearing. It has been the writer's intention in the course of this article to set down a few of the considerations in reference to convert-making which are admittedly important. Far be it from him to have the rash temerity of presuming, that what has been presented may be considered exhaustive.

What has been set down merely touches a few of the "high spots" in the work. Maybe even that little, will prove helpful to the reader, in throwing a little light on perplexities which this work involves. Surely it is a great work, confining at times, but with all, the most satisfying in the priest's entire program. To lead a timid soul to God, to place it within the Sacred Enclosure of the Fold of Christ, to cause a new child to recognize the beautiful face of Mother Church and make it feel content and comfortable in the wholesome embrace of her loving arms, is a joyous work like to which no other can be compared. The words of St. James offer true encouragement for the task: "He who causeth a sinner to be converted from the error of his way, shall save his soul from death, and shall cover a multitude of sins."

INTRODUCTORY NOTE TO

CHAPTER VI

WHAT are the possibilities of winning Negroes to the faith? What are the methods that make the strongest appeal to them? Can they be made loyal permanent members of the Catholic Church? These are some of the questions which Rev. Joseph Eckert, S.V.D. Pastor of St. Elizabeth's, the only Catholic Negro parish in Chicago, answers with engaging interest.

For many years a member of the teaching staff at the Mission School of the Fathers of the Divine Word at Techny, Father Eckert became the successful director of lay retreats, spreading their popularity far and wide. Fortified with this experience he was appointed to his present pastorate by Cardinal Mundelein in 1921. His success in adapting the method of instruction to meet the peculiar needs of the colored population of his district has brought phenomenal results.

During each year for the past five years, Father Eckert has averaged approximately 100 adult converts. If the reader had visited St. Elizabeth's Church on May 9, 1926, he would have been thrilled at the unique spectacle of Father Eckert baptizing and receiving into the fold an army of 151 Negro converts—school children from the upper grades and the high school and adults as well. In addition to his convert work, Father Eckert has established a parochial school with an enrollment of 1000 and a high school with about 100 students in attendance.

There is no reason to believe that the Negro people of Chicago differ from the colored population of any city in the North. The methods which have proven so effective in winning Negroes in Chicago to the true faith should produce similar effects elsewhere. As the soul of the lowliest Negro menial is as precious in the eyes of the Divine Master as the soul of the most powerful ruler in the world, there is the same spiritual incentive to spend oneself in seeking to win the Negro to the faith, as there is in the case of his white fellow citizen.

What an alluring vista of new and undreamed of possibilities is unfolded before the eager eyes of the zealous priest by the moving story of Father Eckert's achievements among the lowliest of God's children!

CHAPTER VI

METHODS OF CONVERT-MAKING AMONG THE NEGROES OF CHICAGO

BY THE REV. JOSEPH F. ECKERT, S.V.D.

ONE of the eminent Fathers of the early Church, St. Denis, remarks in one of his writings: "The most divine work is to save souls." When I first read these words, many years ago in the novitiate, they made such a deep impression upon me that they have always since had a prominent place in my mind, and have often been an encouragement and an inspiration throughout these, my priestly days. About four years ago they were partly responsible for my acceptance of the pastorship of the only parish for Colored Catholics in Chicago—a parish which had been struggling for its existence for many years. When the Rev. Father Provincial, P. T. Janser, S.V.D., requested me to leave my class-room work, which I had learned to love sincerely, I first hesitated; I shrank from assuming such a heavy responsibility. But finally the words of St. Dionysius came vividly before my mind, and I acceded, though reluctantly, to the just wishes of my superior, and went to Chicago in the beginning of September, 1921.

Within a few weeks I became accustomed to the ordinary routine of parish life and work, and got to like it, especially in view of the fact that the Colored Catholics responded well, and seemed to take an active interest in parish affairs. Soon, however, I also came to realize that a gigantic task was before me,—a task greater than either my superiors or I had

ever dreamed of. There was a mass of Colored people, herded together in filthy and run-down apartment houses and stately residences—places of abode where, only a few years ago, many of the more fashionable Chicagoans had resided. This district, comprising the second and third wards of the South-side of Chicago, was, as I have intimated, now thickly settled with Negroes; and only a handful of them were Catholic,—hardly enough to support a small church and school. The others were Protestants or were semi-pagans in their outlook. They were a different set of people, quite different, from any I had heretofore come in contact with, both in their ways of thinking and of acting. And yet, I knew that Christ had died for them, as well as for me; and I knew that He wanted them, every one of them, in His fold. He also had a thought of them, when He commissioned His apostles: "Going therefore . . . teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." ¹ Hence I became thoroughly aware that there was a real, soul-saving and pioneer missionary work before me, and not merely a reclamation of lost sheep, as is so often the case among the White people in city parishes. So now I felt that I had the best opportunity in the world to give my missionary vocation a real and severe test; and I made up my mind to go out and *get* converts.

"But how can I reach them?"—that was the thought that framed the problem that had to be solved first. It must be emphasized, from the very beginning, that it is not so easy to reach the Negro as is commonly supposed by those who have never been in Negro work. The average Negro harbors a deep and often bitter prejudice against the Catholic Church, and therefore keeps decidedly away from both Church and priests. However, this is not to say that the animus directed against religion is aimed entirely at the Catholic Church. Only the other day I read a statement made by the foremost Negro leader in the United States, Dr. W. B. Dubois, at the

¹ Matthew, XXVIII, 19.

recent Inter-Racial Convention, at Cincinnati, Ohio. Among other things, he said: "Of all groups devoted to social up-life, I have the least hope in the White Christian ministers"—¹ a terrible indictment of the Christian ministry in general. Often I have heard from leading and highly educated Negroes in Chicago, as answer to my well-meant invitations to come to our services: "We Negroes are not wanted in the Catholic Church." Then they prove their statement by pointing out the condition of segregation of both races in the churches and schools of the South: they cite numerous instances where, even in the North, Catholic Negroes are constantly being snubbed, by both clergy and laity, by being frankly told to "*go to their own church*," though "their own church" may be far distant; where they are directed to seats on the side of the church; or where people refuse to join with them before the communion rail. They refer to our schools, which invariably refuse a Negro child or student, but are ready to admit, without much ado, almost any other race in the world.

The Negro press, which has grown very powerful during the last fifteen years and is rather radical in its tendencies and make-up, helps to keep alive and deepen the prejudice against the Church by reporting either false or exaggerated accounts of incidents similar to those just mentioned. Ministers and secret societies add also their share of influence in blackening and maligning the Church. I remember very distinctly a number of instances where certain Methodists and Baptists became converts, just because their ministers continued to "*slam*" the Church, whenever and wherever they could.

However, one of the greatest obstacles in the way of Negro conversion is the prevalent evil of divorce and subsequent marriage. One has to be among the Negroes to understand this. Time and again I have come across people who would be willing to become converts, but are prevented from doing so because of some hopeless marriage entanglement or other. Just before Easter a mother so frightened her eighteen-year-old

¹ The *Christian Century*, April 16, 1925.

daughter, a pupil in our high school, as to dissuade her from joining the Church, by reminding her that, as a Catholic, she could not marry a second time, in the event that her first marriage turned out to be a failure. One missionary told me last year of a little town in Texas, which has a Negro population of about one thousand. It had a Catholic Church of fifty members. These members were the only people out of all the inhabitants, who, according to the investigation of the pastor, were not mixed up in some marriage trouble of one sort or another.

These reasons will suffice to show that convert-making among the Negroes is difficult and slow. And yet, in Chicago we have been privileged to receive over five hundred adults into the Church during the last five years.

The following are some of the more successful methods which I have used in approaching Negroes, to break down prejudices and to bring them finally into the church. I shall confine myself principally to a description of the measures employed really to *reach* the convert. It stands to reason that if convert-making is to be an ultimate success, initial contacts with the people must be followed by a thorough course of instructions given at regularly appointed times, preferably every day. The methods of instruction will have to be more or less of the same nature as those used by the catechist in the school room. I am ready to vouch for the statement that I wish to make at this point, that converts who are well instructed become the best of parishioners, and in many cases become an example for the *born* Catholics. They themselves go out and bring in new converts. They take their religion in all seriousness and sincerity; and last, but not least, they are generous in their offerings towards church support and the maintenance of religious activities in general. In presenting these measures which have been suggested, I shall group them under the following heads: Personal Contact, The Lay Apostolate, The School, Lectures and Missions, Church Services, and Prayer.

Personal Contact

In the ordinary city parish a pastor may hold himself more or less aloof from his people and still have their affection and esteem; yet in the Negro work, much of its success and growth depends upon direct personal contact with the people. Indeed, personal contact is of most vital importance. The Negro must be made to realize that the prejudice and hatred he may have against the Church is ill founded, and that the Church is as eagerly concerned about his spiritual and temporal welfare as it is about the affairs of his more fortunate White neighbors. Therefore, whenever I meet Colored people on the street, or in stores or in their homes, I seize the opportunity to have a little conversation with them; and often I ask them to what Church they go on Sundays. Whatever the answer may be, I heartily invite them to come, at least once, to our services. Should I find out, however, that the person has no Church affiliation whatever, then I try to impress upon him the necessity and advisability of practising some religion. I especially lay stress on the fact that religion makes one a better man and adds a measure of dignity and nobility to one's character. I then urge him to come to our church on the next Sunday, and declare that I shall look for him. It may interest many, at this point, to learn that more than once I have been told: "Father, you are the first person who has ever invited me to the Catholic Church. I have heard about your church, but no one has ever asked me to come to it." Practically all I approach, promise, as a matter of course, to come; but only a few actually keep their promises. But once they have entered the Catholic Church and have overcome that indefinable fear associated in their minds with the very word *Catholic*, they will return again and again, gradually coming to recognize that our whole spirit and attitude towards them is one which is pronouncedly fair and just.

We often ridicule Protestant ministers and censure those pastors who stand at the church door and shake hands with

their parishioners. In the Negro work this custom becomes a very valuable asset in getting acquainted with outsiders. In fact, the Negro would feel slighted if the priest were to pass him up, unnoticed. A kind word and a hearty hand-shake will bring him to the church on the following Sunday.

A mixed marriage is a given opportunity to make converts. Most of our marriages, for reasons well understood, are mixed. What an excellent occasion to speak to the non-Catholic about our religion,—especially since the non-Catholic Negro is generally much better disposed towards the Church than the average White non-Catholic,—when it comes to a question of a prospective mixed marriage! We priests make it a special point to endeavor to cause the non-Catholic party to realize how much better and more conducive to success in married life it would be if both were Catholic. We have many converts who became such simply through a kind talk and some brief instructions in our catechism, just before the time of a proposed mixed marriage.

The Lay Apostolate

A priest's time is limited, and at best he can personally meet but a few people. Here, then, is where the laity can do and accomplish much, when the priest's efforts may fail or when prudence and tact may advise him to *keep away*. I have therefore frequently employed our parishioners to act as God's agents in advertising the Church wherever they can. Whenever I have an opportunity, either in the Church itself or at sodality meetings or in the school-room, I remind the parishioners of the fact that missionary activity at home and abroad is an essential function of the true Church of Christ, and that every loyal and zealous member of the Church is not only bound to try but *will* actually spread the Faith in his own fashion, at least by good example among the non-Catholics. The results of these sermons and conferences have been most encouraging. Some parishioners have become lay-apostles.

They tell their neighbors about the Church, or hand them Catholic literature to read. On Sundays and at other times they go out of their way in order to bring non-Catholics to our services, or to Lenten devotions, or to the instructions for converts. According to custom, parishioners introduce their non-Catholic friends to me, after the services, and thus the way for a better acquaintance is opened up. We have one man in our parish who has brought at least forty converts into the Church through his personal efforts. Here it must be mentioned that I impress upon converts, during instruction, the beauty of the lay-apostolate; and I have found that converts make most zealous and most successful convert-makers.

It seems to me that the lay apostolate is too much neglected by our priests: we too little understand its value and importance in reaching non-Catholics. Where the priest's influence is almost *nil* with non-Catholics, that of a good Catholic man or woman is often far-reaching. Many times has the thought come to my mind, when I have passed the Salvation Army or other groups of street preachers, that we Catholics are rather selfish. We keep the blessings of the Faith to ourselves, instead of bringing them to outsiders. The Lay Apostolate should be made a part and parcel of every Holy Name Society or Women's Sodality, and thus the Church would soon have many converts to her credit.

As a special auxiliary in convert making, I have always considered our St. Vincent de Paul Society most valuable. Both men and women have been induced to make visits to the hospitals and to carry a word of good cheer (or some material comfort) to the sick. These hospital visitants take with them copies of *Our Sunday Visitor* or other pieces of good literature, and distribute them among the Colored patients. The results of these visits have been great, according to the testimonies of some of our chaplains. This or that kind word or deed has become the seed of Faith for many a dying patient. Others, when they leave the hospital, find their way into the Church.

The School

A still greater and more lasting factor in missionary work at home and abroad is the work of the school. That parish and mission is the most advanced and reaps the most abundant harvest of souls which has a well-established school. We know that the present results of missionary work in Japan are almost disheartening. For some reason or other, the early missionaries failed to build schools and to gather the *children* into the Church.

Our parish in Chicago began to take on new vigor and life when our efforts were concentrated on the school work. At first, only a few Catholic children came; but these, later, brought their chums along. Today we have almost 900 children—of no mean talent and of good behavior—in our school. Half of them are non-Catholic children, to be sure; but all of them are required to be present for the class in religious instruction. Up to the present time this regulation has never met with any objection; on the contrary, children as well as their parents respond well and study their catechism and Bible History with great care. The non-Catholic parents fully realize the intrinsic value of religious instruction for their children. In our instructions to the children we impress upon their little minds these outstanding truths: that the Catholic Church is for *everybody*, and that the children and their elders have a strict and just claim to the privileges and blessings of membership in the Church.

As to the attendance at the Church on Sundays, I never use pressure to bring children to the church, unless they have expressed a desire to become Catholics. Yet, in order that the non-Catholic children may not remain as strangers to our services, I conduct all the children to the services for the Stations of the Cross, during Lent, and for special devotions such as those during the Novena in honor of St. Joseph, the May devotions, and the Holy Hour during the Forty Hours Devotions. Such occasions always afford precious opportun-

ities to explain to the children our liturgy as it is expressed in these devotional practices.

Now, what are the results of our school work for convert making? We do not admit a child to Baptism unless he has *made good* in every way, and has obtained the written permission of the parents and the parents' promise that they will continue to send the children to our school in the future. Our lower grades are *stocked* with Protestant children, while in the higher grades there are more Catholic children: indeed, the last grade consists of Catholic children who were nursed in our Faith, from the first grade onward. These children are loyal and faithful in their religious duties, though they may be the only Catholics in their respective families.

On the other hand, those children who do not join our church during the school term—because their parents object, or because they have already been taken into a Protestant Church—retain a kindly feeling towards the Church. Later, when they are of age, these also usually join the Church. Others again will visit our Church regularly, even every Sunday, and contribute generously for Church needs. Gradually the grace of God works its way with them also.

Through the children we reach the children's parents. As has been already mentioned, many parents appreciate greatly the sacrifices and efforts of the Sisters. They soon notice the good effects of the Catholic school-training upon the moral character and manners of their children. They cannot help noticing the kind and intense interest which the Sisters display in the welfare of their little ones. The children speak to them about the Catechism and prayers they have learned, and about the wonderful things they saw when last they visited the "Catholic Church." They go home and tell their parents that the Father has invited both father and mother to come to church (for some special occasion) or to some entertainment of an instructive nature. The parents and their relatives, after a time, grow inquisitive concerning the Church. They occasionally accompany their children to our services.

They always come to the school entertainments, for they love to see their children perform on the stage. During the intervals of intermission at such entertainments I always make it a point to address the parents on some vital topic concerning their children, ending with a special invitation to them to visit our church services. I have found that this procedure causes a wholesome relationship to spring up, as it were, between the Church and the parents, resulting sometimes in the conversion of whole families.

Missions and Lectures

Every worker among the Negroes soon realizes that the average Negro loves and actually enjoys hearing a good, eloquent lecturer, and will likewise go far out of his way in order to hear a good sermon. To satisfy this desire for listening to good speakers, I always manage to have an eloquent priest for Lenten sermons and triduum. Besides, I arrange for a Mission every year, either a two weeks' Mission for Catholics in particular, or a Mission of one week for non-Catholics. In addition to strengthening the Faith of our Catholic people, especially those who were born Catholic, we are always able to draw a number of non-Catholics, who are attracted either by our extensive advertising, by means of the press, letters, and posters, or by the persuasions of friends, to see and hear the "good speaker." Beforehand, I inform the preacher that he will have a mixed audience and that, therefore, topics of an apologetical nature will be a necessity.

Moreover, at every funeral we priests say a few words pertaining to the doctrines of our religion, especially calling attention to the beautiful and consoling doctrine of Purgatory which, as a rule, is new to non-Catholic people. It is not rarely that all the people attending a Negro funeral in our church are non-Catholics, with the exception of the priest, altar boys, and the person over whose remains we hold the obsequies. That person was, perhaps, baptized by the chap-

lain in the hospital; and in such cases, at the request of the chaplain, the relatives come to us to ask us to conduct the funeral services. It is not in accordance with the rubrics of the Church to preach at a funeral, but we feel that the Church does not want to bind us in such extraordinary cases. This, perhaps, may be the first time that a non-Catholic has stepped into a Catholic Church and witnessed such a solemn and impressive ceremony as every Catholic service of this kind is and should be.

In order to supplement the good work accomplished by the Mission and by our preaching in general, I try to engage, now and then, a lecturer from the Holy Name Bureau, to give an illustrated lecture on such an interesting subject as the Oberammergau Passion Play, or on Rome, the Holy Land, etc. All are cordially invited to these lectures, and are even especially requested to come, since such topics convey a great deal of information about the Church and her glorious history.

It is a rather easy task for us to draw a full house for illustrated lectures, and for Mission and Lenten sermons as well. It is generally a pleasure for preachers to speak to our Colored people, since they are very attentive and eager to take in every word the speaker says; and they maintain their attention, no matter how long the sermon may last. Such quiet reigns that one could hear a pin drop; and this fact alone forms quite a contrast to many services held in Negro Protestant churches, especially of the Baptist denomination; where, as soon as some people are seized with the "Holy Spirit," and give vent to their religious feelings and workings of the spirit, something almost like pandemonium frequently reigns.

Church Services

Another factor which, to my mind, should always play an important rôle in Negro work, is a painstaking care in equipping the church and in carrying out the Church's liturgy. The beauty of our liturgy is so pronounced that it is bound to

make an impression upon the Negro mind, which is especially receptive to all such things. It is necessary to have everything in the church in perfect order and of extraordinary cleanliness. The average Negro church cannot boast of these qualifications. The churches are not generally well taken care of; and we have instances in Chicago where beautiful and costly churches have gone into a dilapidated condition, almost as soon as Negro congregations have taken possession of them.

Whenever there are special services in the church such as those at Christmas time, Easter, Forty Hours, Solemn Baptisms, First Holy Communions, Mother's Day, and so forth, I send out letters to the parishioners, asking them to bring their non-Catholic friends. A large poster is placed in front of the church, extending a cordial welcome to all to attend the special services. The church—and foremost, the high altar—is beautifully decorated, by the priests themselves. The parishioners gladly furnish the money to buy the necessary flowers. The services themselves are carried out with as much solemnity and formality as is possible under given circumstances. The altar boys—we have forty of them—are trained to perform their functions with military exactitude and uniformity, and with great devotion. The choir studies its parts well; and on such occasions, when the church is filled, it is generally bound to do its best. Indeed, everything, from the decorations down to the conduct of the smallest altar boy, is made to breathe forth the very spirit of harmony and devotion.

On such days nothing is spared to bring home to the minds of the members of the congregation the beauty and significance of our liturgy. The visitors make intuitive comparisons between *our* way of conducting "church" and that of those who are in charge of Protestant houses of worship. What a difference! "In the Catholic Church there is always dignity and sublimity," the visitors declare. And it is so. The parishioners take an active part in whatever is going on at the altar,

and there is no noisy emotionalism, but rather, inspiring devotion only.

I have always centered my attention upon maintaining good order and discipline in the church, and I have had the fullest coöperation of the people.

Here, I think, is the place to mention congregational singing. This was introduced in our church by my predecessor, and it is of the greatest assistance in making devotions and Communion masses interesting and attractive. The Negro loves singing, and it is always easy to teach him "a new song." It is often affecting and most edifying to hear them sing—for instance, an old favorite like "O Lord, I am not Worthy," or one or another of the popular benediction hymns.

All in all, I have always paid great attention to the church services; and the results have been wonderfully satisfying. Though our church has a seating capacity of some thirteen hundred, it is not hard to fill it for special services. And the best part of it is that the visitors love to come back for the "next time"; indeed, they ask to be informed when the next special service is to be held. Many regularly attend our High Mass on Sundays; and we are expecting that, by and by, they will come to the instruction classes also.

Prayer

However, all our efforts in making converts would be futile if they were not accompanied and fructified by the grace of God which, in turn, must be implored by constant prayer. Studying the mission history of the Church, especially the lives of the missionaries, such as St. Paul, St. Francis Xavier, St. Peter Claver, and the Founder of the missionary Society of the Divine Word (Father Arnold Janssen), one is at once impressed with the indisputable fact that the grace of God has always wrought miracles of conversions where, humanly speaking, there were no prospects whatever. And the saints

have always held as infallible the principle that the missionary has no better weapon with which to fight God's battles than continual prayer.

I remember well, how, when I was a student, our saintly Founder, Arnold Janssen, and our Novice Master (our present Superior General) were always on the alert to impress upon us the necessity of prayer, in order that our future work should prove successful. From the very beginning of my work in Chicago, I directed my efforts towards an increased spirit of prayer. In sermons, and particularly in instructions to our converts, I have asked the people to pray for the grace of Faith. Our novenas in honor of St. Joseph, St. Ann, the Sacred Heart, etc., have not had as their principal motive so much the temporal blessings of our people as the conversion of non-Catholics. Every Rosary, which we recite before our evening devotions; every Holy Hour on the First Friday of the month; and our Forty Hours' Devotions—all are devoted to the one chief object: more converts. From time to time I ask the people to offer up Holy Communion for this particularly noble cause. Since we have certain non-Catholic people, attending our services regularly and contributing towards them generously, who, nevertheless, find it difficult definitely to make up their minds to come for instructions and actually to join the Church, I feel that the necessity for prayer, in and out of season, cannot be emphasized too much; and this I do, both in my sermons and in my letters to our people. We shall fail if God's blessings are not with us. The shrewdest methods, the most lucid instructions and the most eloquent sermons, will be without lasting success unless made fruitful by prayer. It is also necessary that the people shall come to realize this: it will make them more devout and zealous in the practice of their religion.

These are some of the methods which I use in Chicago to reach the heart of the Negro. It is hard to say what measure of method is most important or most efficient; but one of my good friends often remarks that missionary life is a life of

sacrifice; and I think that it is just the attaining to this spirit of sacrifice that is the most important of all means for carrying on the work successfully. When, as the new pastor of the Chicago parish, I was introduced to my ecclesiastical superior, George Cardinal Mundelein, his Eminence admonished me: "Father, you are about to undertake a difficult task. If you wish to be successful, you will have to *spend* yourself." His Eminence has repeatedly reminded me of these early words of his. And as for me—I have found them to be only too true.

INTRODUCTORY NOTE TO

CHAPTER VII

WHAT are the different types of converts? What are the peculiar psychological characteristics of each type? What is the nature of the evidence that is apt to appeal to each class? How should the method of presentation be adapted to meet the peculiar needs of each type of prospective convert? These are the practical questions which Rev. Edward J. Mannix, S.T.L. of the Colorado Apostolate, answers as a result of a careful scientific investigation of the subject.

Examining all the literature on the subject, supplementing it with personal interviews with noted converts as to the evidence that appealed to them, and drawing upon an extensive personal experience in dealing with converts, Father Mannix presents a searching analysis of the mental characteristics of different types of converts, and their mode of reacting to different kinds of evidence. He shows that searchers after religious truth cannot always be lumped together into a sort of least common denominator, and be treated as having the same problem pressing upon them for solution. Whether the converts be instructed in a class or individually, it is necessary at the beginning to have a conference with each inquirer to secure a sympathetic insight into the difficulties and the particular needs of the individual. This will enable the priest to focus the proper evidence at the point where it is needed, instead of allowing him to grope around in the dark, hoping that by some chance, something he says will hit the precise mark. After the proper contact has been made and the interest of the non-Catholic has been effectively enlisted, then there opens up a large body of religious subject matter common to all catechumens.

Not less valuable than his delineation of the distinct types of converts, is the latter part of his article detailing the effective treatment of the American mind. Here Father Mannix offers many practical suggestions culled from his own experience and that of other convert makers, as to

tactful methods of handling new inquirers and of winning their confidence through wise and sympathetic treatment. Illustrations are given of misguided zeal, which retards instead of accelerating the entrance of inquirers into the fold. Forewarned is forearmed. The careful perusal of this illuminating study cannot fail to render the reader more prudent and tactful in his difficult art of guiding gently and sweetly the groping feet of those who are without, over the rocks and boulders of uncertainty and error, into the safe and certain avenue of religious truth.

Stationed for several years at the Cathedral in Denver, Father Mannix had the advantage of laboring under the stimulating and inspiring leadership of that great developer of convert-makers, the Rev. Hugh L. McMenamin. More than four hundred converts are traceable to the missionary zeal and effective presentation of the Catholic cause by Father Mannix. He is also the author of a pioneer study called "The American Convert Movement" which constitutes a valuable "Who's Who" of converts in America.

CHAPTER VII

TYPES OF CONVERTS

BY REV. EDWARD J. MANNIX, S.T.L.
of the Colorado Apostolate



THIS study seeks to present the chief types of converts, to indicate the essential psychological characteristics of each group, and to suggest the nature of the evidence and the method of presentation that is best adapted to each type of prospective convert. While the lines of investigation may be, in different instances, somewhat varied and largely interwoven—due to diversified activities, locality, family traditions, reading matter at hand, etc.—Catholic conversions can, we believe, generally be grouped under one of the following headings: (a) The HISTORICAL Convert, (b) the PHILOSOPHICAL Convert, (c) the DENOMINATIONAL Convert, (d) the ESTHETIC Convert and (e) the DYNAMIC Convert. Following the broad lines of mental activity and the leading motives which actuated, we shall next examine the several types in turn, cite one or more prominent examples of each and conclude with typical names.

(a) Historical Conversions

The leading types of historical converts are furnished by the Protestant Episcopal Church of England and America—commonly known, at least across the water, as the Anglican Church. For most of them it is a mere matter of the relative historicity of their church and the Catholic, that is, whether

the Edwardine Ordinals were valid and in true apostolic harmony with the teachings of the Fathers of the 4th and 5th Centuries, or whether, at the consecration of Archbishop Parker in 1559 this apostolic succession had been broken. This touchstone involves not a little advanced study and independent research, which fact accounts for the large number of comparatively mature professional and churchmen from this organization who, especially since the so-called Oxford movement in America, have not ceased to find peace in the Fold of Peter.

Out of countless examples on this Anglican Highway, might be chosen, as more proper to our time, the experiences, problems, studies and conclusions of the former Bishop of Delaware. This profound student, lecturer and professor of church history, of whom one of his early confreres and personal friends could express "confidence that he would act according to the dictates of his conscience,"¹ sounded the facts of history, after his ordination and consecration, as only one of his qualifications therefore could expect to do. Among other discoveries, he found: "It was a great shock to me to learn that the specification of 'the work of a Priest (or Bishop) in the Church of God' in the ordination formula was not inserted until 1662, and that this fact throws doubt on the sufficiency of the formula used previously. . . ."² Eventually his mental stages underwent the following evolution regarding Anglican Orders: "(1) that they were schismatical; (2) that they were futile to guarantee some of the purposes of orders; (3) they were dubious, and (4) for this reason, and because of breaks in Catholic continuity, invalid."

For him no abstract problems of metaphysics were to be solved. Of a deeply religious mentality, he had always been well grounded in Christian philosophy. He doubted not the existence of God, the divinity of Christ nor the foundation of

¹ Dr. Frederick Joseph Kinsman, "Salve Mater," New York, London, Bombay, Calcutta, 1920, p. 173.

² *Op. cit.*, p. 174.

a divinely appointed Church, in which the Son of God was to abide for all time. In fact, it was just this strong attachment for what he believed was the Blessed Sacrament of the Altar, inculcated from his early years at St. Paul's which "sealed his doom as an Anglican" when he became bishop. He had always desired to distribute Communion to his people. As bishop he found, among his Low Church pastors, that this was difficult, if not impossible at times. Yet the official canons of his church tolerated both belief and unbelief in the Real Presence. The inconsistency of such a condition so abused his logical mind that he appealed to history, to settle the question one way or the other—with the result shown. When he entered upon his historical quest he had no thought of nor tendency toward that organization known only to him "as a phenomenon in European travel, a boggy in history, and an idiosyncrasy of Irish servants." But the "hand-writing on the wall" was too evident for him to avoid the issue, and, ten days after the completion of his historical corrections, written in the seclusion of the Main woods, in the twenty-fourth year of his ministry and the eleventh of his episcopate, he was received into the Catholic Church by Cardinal Gibbons.¹

According to the testimony of most Anglican converts, this historic snarl is a knotty problem which practically all Anglican authorities must encounter sooner or later. The rank and file of that community have frequently escaped its disquieting influence—due to a more or less superficial acquaintance with history—but few divines, if we may credit the experiences of converts from that church, can deny having been, at one time or another, involved in its meshes. Some solve it, to their own satisfaction at least, by appealing to St. Augustine; others by consulting the Fathers; others upon the consecration of Dr. Parker by applying the reflex principle *melior est conditio possidentis*; while yet others, like the gifted son of the Van Rensselaer patrons of New York State, "go over the wall."

¹ November 24, 1919.

For example, the Constantinoplian-born son of the distinguished Episcopalian Bishop, Dr. Horatio Southgate, received such a reply from Bishop Potter, upon consultation, and was told by Anglican authorities in England, whither he had gone to satisfy his conscience, that Providence had placed them and him where they were, and therefore they ought to be satisfied. But Deacon Edward Southgate was not satisfied, and—the future zealous pastor of Brookland, D.C., was baptized in St. Mary's Seminary in the days of Archbishop Bayley.

The friend and chaplain of the firemen of New York and Boston, mentioned above, Father Henry Van Rensselaer, S.J., wandered through similar historical mazes. This recipient of a Fireman's Medal thus records his reception from an English canon: "As the good Canon said, my difficulties were historical, and he did not attempt to answer them, but referred me to Canon Bright, my former professor of ecclesiastical history."¹

Besides the names of most all other Anglican converts, including another bishop, Dr. L. Silliman Ives, and the entire community of the Friars of the Atonement, might be mentioned such similar historical types as: Hon. Thomas Speed Mosby, Pardon Attorney for the state of Ohio; Henry Major; Rev. John G. P. Ewens, C.M., Very Rev. John Spensley, Ph.D.; the well known architect, Carlton Strong ("Thomas L'Estrange"); Rev. F. X. Farmer, S.J. (Wilmoth A., before his baptism); Dr. Carlton J. H. Hayes, Assistant Professor of History at Columbia.

(b) *Philosophical Conversion*

The path of the philosophical convert follows an entirely different mental trend. Instead of weighing historical data he considers doctrines; in place of seeking an already founded

¹ Rev. Edward P. Spillane, S.J., "Life and Letters of Henry Van Rensselaer, New York, 1908, p. 134.

religion, he searches mainly for a system of truth. He may well hail from downright atheism, pantheism, theosophy or some form of Unitarianism. His religion—if he have any—will be largely naturalism, founded on the broad principle of the “Fatherhood of God and the Brotherhood of Man.” Then some crying need for a Personality to satisfy the dictates of his reason will knock at the door of his soul, and he will set out on his quest for the “Unknown God.” Probably the popular writers of the day will first attract his attention. But he finds them unable to explain the baby’s tear and the lonely grave on the hillside, and he then looks in turn for some form of revealed religion. But he will have nothing to do with half-hearted measures, and so he plunges into a study with prayer, of that venerable, serious, perhaps severe but certainly religious Church of which Lord Macaulay could say: “There is not, and there never was on this earth, a work of human policy (!) so well deserving of examination as the Roman Catholic Church.” Finding there doctrines that answer to the deepest questions of his soul, he argues that the society teaching the same can validly claim to the right so to teach. He has thus reasoned mainly from the doctrine to the teacher; from the truth to the external authority that teaches it.

That shining neophyte of the 19th Century, who did more probably than any layman of his day to place the American political, social and philosophical mind in harmony with Catholic principles, and who ever found the American temperament particularly adaptable to the ancient Faith, Dr. Orestes Augustus Brownson, offers a case in point. True it is that he did not open his eyes upon the world an atheist. But this chanced because he was born of Christian parents and brought up under Presbyterian influences. Before the start of his conversion, however, he had become practically an unbeliever in any form of religion, having successively tried Universalism, Owenism (Church of Humanity) and Unitarianism. At the

same time he had adopted one school of philosophy after another, finishing with the subjectivism of Kant and the eclectic system of Cousin.

So many and so varied had been his affiliations that, when he took the final step, someone was heard to observe: "Where will Brownson jump next?" Which elicited from him the tart reply: "Yes, I have been jumping until I find something firm to stand upon. Now that my feet rest upon the Rock of Peter, I am solid—and satisfied."

He thus testifies of himself: "I have aimed to tell my story simply and to keep as clear as possible of all abstruse metaphysical or theological discussions; yet, as I have in some parts the profoundest problems of human life to deal with, and as my own path to the Church led through the field of philosophy, I have not been able wholly to avoid them, and there are parts of the work which will have little interest for those who read only for amusement. I have aimed to write an instructive, not an amusing book." ¹

His mental experiences led him step by step from one school of modern thought to another, until, by the light of pure philosophy, he "reasoned" himself into the true Church. And this he did, strange to relate, without knowing a single Catholic philosopher and without having read a single Catholic philosophical treatise. This is emphatically a proof of the logic of the Church, since the brilliancy of his mind is recognized by all. Ultimately it meant for him the entire refutation of idealism and the German subjective systems of metaphysics as taught by Kant, Fichte and Hegel—no small task in itself, and especially difficult for him, since it was on these erroneous systems that Dr. Brownson's views were originally based.

It was while laboring in the interest of the working man as a social reformer that the crisis came—the need of a supernatural religion. He says: "I had now settled it in my own mind, that the progress of man and society is effected only by

¹ "The Convert," New York, 1877, 2d. Edition, Preface, p. vii.

supernatural assistance, and that this assistance is rendered by Almighty God, in perfect accordance with nature and reason, through Providential men." At this stage he placed Christ on the level with other "Providential men." A careful study of His Life, however, revealed the blasphemy, and—Bishop Fitzpatrick, of Boston, received him into the Church, October 20, 1844, after almost forty years of wandering.

For the former Head of the United States Shipping Board at Washington, Ranking Officer of the United States Navy during the war, Knight of the Order of St. Gregory the Great, and a weekly communicant, Rear-Admiral William S. Benson, it was the unanswerable logic of the perfection of God which proved the crowning motive of his conversion. He says: "Born of devout Methodist parents, I was never entirely satisfied. On the occasion of my marriage to an estimable Catholic lady, I decided to sound the credentials of her Faith. After having informed myself by reading on many points of Catholic doctrine, I still stumbled on several knotty problems, especially the confession of sins. One day, good old Father Waldron presented the philosophy of this question in something after this fashion: 'If God has anything to do with this organization known as the Catholic Church, He has made it perfect.' For months I thought on the logic of this position. If God, Who is infinite Perfection Himself, founded the Catholic Church—and history evidently shows that He did—then all the important and essential teachings of that product of His handiwork must be right and just and perfect too. It simmers down, therefore, to the dilemma of either rejecting it all or accepting it all. But God, being good as well as perfect, calls my conscience to reasonable service, and I cannot reject Him. Hence, while alone at sea one day on board the old *Constitution*, I came to my decision, and was received into the Church soon after I landed at New York by Monsignor Thomas Scott Preston. Some months later I was confirmed by Cardinal McCloskey." ¹

¹ Personal interview with writer.

The philosophical mind of Dr. Hannis Taylor, late Instructor in Law at the Catholic University of America, had reasoned itself down to one major syllogism: "Jesus Christ founded the Catholic Church; Jesus Christ was God; therefore God founded the Catholic Church." For twenty years he labored and prayed on a proof of the minor—was Jesus Christ divine? Every other obstacle had been cleared away. To his legal mentality no other church needed to present its case before him. When, a few years ago, the evidence in favor of Christ's divinity became conclusive, he immediately presented himself for his profession of Faith.

The history of American converts contains many other prominent examples of this eminently intellectual process to the Fold, such as: the New York oculist and former fervent disciple of Felix Adler's "Society for Ethical Culture," Dr. George J. Bull; the venerable head of the Paulists, Father Isaac Thomas Hecker, C.S.P., who started life as a transcendentalist, socialist and follower of Kant and Fourier; the Very Rev. George M. Searle, C.S.P., who valued his Unitarian principles so lightly that he did not bother to "put in his letter" at a strange city where he had come to dwell; the scholarly author of "A Virginia Cavalier," Molly Elliott Seawell; Rev. B. Stuart Chambers, D.D., of New York; the distinguished former sociologist, Rev. Russell Ignatius Wilbur of St. Crozan's, St. Louis; Mrs. Sophia Willard Dana Ripley, wife of the Unitarian founder of Brook Farm; Dr. Moses Hale Douglas, grandson of the distinguished Professor of Philosophy, Mathematics and Engineering at West Point, and the distinguished descendant of Robert Emmet, Dr. Thomas Addis Emmett, A.M., M.D., LL.D.

(c) *Denominational Converts*

Under the head of the denominational, or sectarian, or biblical convert we find the catechumen who tests the credentials of the Church on the canon of unity. If his biblical

equipment does not make him familiar with St. Paul's "one Lord, one Faith, one Baptism, one God and Father of all,"¹ at least his common sense and grasp of truth, which is essentially one, tell him that it must be so. He need be no profound student of history to understand that Christ must have founded and today stands sponsor, not for the 170 so-called Christian sects living under the permission of the American government today, but for one official society or church, wherever that delegation may be. By that token, he cannot but observe the contradictory tenets as expressed from the pulpits of the different denominations, and even from different churches at times within the same sect, while the striking harmony and uniformity of principles, practices and customs as exemplified in the Catholic Church, in no matter what corner of the earth she may be found, commands his admiration, and ultimately, by prayer, his Faith.

This is peculiarly the privilege of the observant traveler, whether at home or abroad, who is thus the better qualified to remark, even under strange conditions, foreign languages, weird customs and unfamiliar faces, the unity of Catholic standards of religion and morality. He begins to realize that a Catholic is never a stranger, no matter where he may roam.

Even in the early days of the Revolutionary War, and before the sects had multiplied as they have today, this fact was clearly illustrated in the life story of one, a Congregationalist minister of Boston, who as a young man of twenty must have listened to the shots at Lexington "heard 'round the world," who enjoys the distinction of being America's convert protoapologist,² and whose open and formal entrance into the ranks of the then almost unknown³ and unpopular "Romanish" body created such a sensation not only within the infant republic but likewise throughout Europe that his autobiography was published in America, England and France, and

¹ Eph., IV, 5.

² And not Prince Gallitzin, since the latter was ordained March 18, 1795, and Thayer's "The Catholic Controversy" is dated October 5, 1793.

³ In America.

translated into Italian and Spanish—Rev. Mr. John Thayer.¹

Traveling through Europe, in search of education, and study of conditions which would fit him the better for subsequent activities in his native land, this scion of a distinguished New England Puritan family in wealthy circumstances and chaplain to Governor Hancock of Boston would naturally want to study the Catholic Church while in Rome, just as he might, for purely educational purposes, desire to learn Mohammedism were he touring Constantinople. At least this is the illustration he offers and this the reason he gives the several authorities in the Holy City for interviewing them. But he is suddenly struck by the wonderful uniformity of doctrine he finds from these different authorities and at different times during his stay.

He continues: "The care I took to consult many professors was doubly useful: I profited by their particular enlightenment and I was obliged to remark that they were perfectly of accord in faith, which, indeed, ought to be one as the truth is one. This uniformity of sentiments which among Catholics has reigned, down all the centuries, made upon me a lively impression, since I have never seen it among ourselves. . . . I had had close contact with the heads of our sects; I have often consulted them; I knew their sentiments well; there were not two who were united on the articles of Faith even the most essential: moreover, there was no one who had not varied in his own doctrine. I remember how, on one occasion, a celebrated preacher made the following admission to me: 'When I preached in such and such a place I was held to be heterodox. I was effective then, though I had very erroneous doctrines. But I have changed since then, and if I would preach there to-day my teaching would be held pure and exact. Besides, that is quite common with our preachers today. I do not know anyone who has not varied in his doctrine.' " ²

¹ T. E. Bridgett, C.S.S.R., "A New England Convert," London, 1897. "An account of the Conversion of Rev. Mr. Thayer," Baltimore, 1788, 5th Ed.

² Translated from Migne, "Theo. Encyclopedie," Ser. II, No. 33, C. 1280.

The death and subsequent miracles through the intercession of St. Joseph Labre, which took place in Rome just at this time, forced his heart to that unity which his intellect perceived, and—he returned enthusiastically homeward to convert America.

This story of a soul searching for light is thus concluded: "I beg them who read this account fervently to ask the Father of Light and the God of Mercies to accomplish His designs in this His servant, to open an easy entrance to the Faith in my native land, and to make it grow and fructify in a country where it has never been professed. Perhaps (and I meditate with pleasure this consoling thought), perhaps He Who establishes the empires and destroys them at will . . . has permitted and does now direct to a glorious end the terrible Revolution, of which we have been so recently the witness, only to accomplish an even greater object—a revolution even more glorious in the order of Grace. Amen."

The logical mind of the late Rector Emeritus of Corpus Christi Church, Baltimore, Right Reverend Monsignor William E. Starr, at an early age discovered this conspiracy against the unity of truth. This late lamented convert patriarch of the "Land of Sanctuaries" thus frankly describes his mental processes: "I found my way into the Church, after a period of utter disgust with the divisions of Protestantism, for which I could see no earthly reason. I was brought up a Presbyterian, but early learned that my elders could give me no rational account of their position over others, who, equally with themselves, undertook to form their religion out of the Bible. I was so utterly disheartened, that I had reached the conclusion, very reluctantly indeed, that if God wanted me to know what I must know and to please Him, He has taken great pains to make the discovery impossible."¹

As the son of a Universalist minister, the Registrar at the Catholic University, Mr. Charles F. Borden, was able to sound the claims of all the Protestant denominations by read-

¹ "Some Roads to Rome in America," p. 436.

ing the extensive array of books in the family library. He thus expresses the final result: "Born of a deeply religious mother and father, I soon learned to see, from my father's library window, the Protestant vista of religion spread out over the land. Early in my investigation I came to appreciate that, of all the sects, the Anglican had the least reason for existence, being a mere chameleon-like copy of the Catholic Church. Some years later in the South, the Grace of God came to me on the vesper tones of what I learned on inquiry to be the Angelus. I began a systematic study of the Biblical claims of the Catholic Church, under Father Lewis O'Hern, and—from then on I have no further explanation to make in terms of human reasons."

A profound knowledge of Greek enabled the former Archdeacon of the Anglican community and present associate editor of "The Missionary," Mr. Floyd Keeler, to understand that the Holy Scriptures do not deny, even in Jude 1:4, the possibility of future definitions by councils, providing that these councils be ecumenical, and that, on the contrary, a living authority to meet the problems of the day was not only scriptural but necessary. Such authority he saw resided in the Catholic Church and there alone.

Other prominent examples of the denominational type of converts may be found in the life history of the former Counsellor-at-law of the United States, Charles Fisk Beach, Jr.; the Oregon lawyer, Peter H. Burnett; Rev. Raymond Lawrence; Major Henry F. Brownson; the brother of Dr. William James of Harvard, Robert James; Lieutenant James S. Wood, grandson of Rev. John Witherspoon, signer of the Declaration of Independence; Rev. Edward S. S. Swift, S.J. of Woodstock College; Miss A. M. Sholl; Theodore Earle Jennings; Professor Charles W. Myers; Hon. William H. Sloan, former General Superintendent of Baptist Missionary Work in Mexico, and whose Concordance to the Bible is still used as a text book in many Protestant seminaries; and Mr. John Uhler Lemmon, prominent business man of Baltimore,

who, as a boy of eight, sang a solo during the farewell service of Rev. Mr., afterwards Bishop Curtis, in Old Mt. Calvary Church, that city, at which time the future prelate of Wilmington mounted the pulpit and expressed regrets to his people that he had in times past preached to them doctrines which, since then, he has found to be in part erroneous.

(d) *Esthetic Conversions*

That God, Who is Eternal Beauty as well as Everlasting Truth, should be reflected in the beauties of nature, art and religion is to be expected. It is realized in the soul of the esthetic. Such a gifted one is in tune with the beautiful. Thereby it reaches the true. Not that the esthetic is always true, but that the true is always beautiful. From the brilliant, the cultured and the noble in the Catholic liturgy, in architecture, in painting, in literature and in music, the esthetic mind longs to reach the truths reflected therein. Such disciples of Keats would read and enjoy:

*A haze on the far horizon,
The infinite, tender sky,
The ripe, rich tint of the cornfields,
And the wild geese sailing high;
And all over upland and lowland
The charm of the golden-rod—
Some of us call it Autumn
And others call it God.*

—William Herbert Carruth

Such a taste for the beautiful is satisfied in the culture and nobility which surrounds and sets, as in a jewel, the devotions and rites of the Church. The ecclesiastical architecture, especially the prayerful Gothic, persistently lifts the eyes to the overhanging vault, where the nerves of the fluted columns converge. The cross, the lance, the nails have been carved

into the architecture of the world. And, lest the light of heaven should shine without bringing with it the story of man's redemption, the windows have been filled with stained glass figures of things divine. The riot of color on marble and canvas fills the interior with whisperings angelic. The soothing tones of the organ at mass, vespers or benediction awakes distant longings for something better. The flickering tapers around the altar complete a picture "no artist can paint." For others, the poetic verse in which the lives of the saints and the doctrines and glories of the Church are sung in every language would at first entertain and then instruct.

With such a blaze of esthetic loveliness appealing to every external sense, and flooding the soul, the observer is naturally led to believe that God's saving truth must dwell in that form of worship wherein the noblest religious sentiments find such admirable expression. After a brief examination of dogmatic reasons, this is found to be the case and—a holy Faith unites the beautiful and the true in one happy soul.

Among others, the gifted author of "South Sea Idyls" and "The Lepers of Molokai," California newspaper man and subsequently Professor of English Literature at the University of Notre Dame and the Catholic University of Washington, Charles Warren Stoddard, is an example of this type of conversion.

His previous taste for the beautiful is shown in the silent tribute he, as a boy, paid to the little old Gothic church just across the street from his father's home: "Many a time did I listen to the music that was wafted from that beautiful church over the way. It was music unlike any I have ever heard—music that soothed and comforted me, yet at the same time filled me with an indefinable yearning. . . . Once, and once only, did I enter this chapel—my little heaven on earth. I went thither with our maid. I had begged her to take me; and, without leave, we went together. We were early: the lights burned dimly in the gathering twilight. I saw, for the first time in my life, a picturesque interior: tapering columns,

pointed arches, rose-windows, pictures, statues and frescoes. I saw an altar that inspired me with curious awe. . . ."¹

Later, as a young man, he erected a wonderful "dream altar" in the closet back of his room, which he adorned with all the splendor of his rich imagination and before, which he could pray to God in highly colored silence.²

This was before he came in contact with the real altar of God. How that memorable event transpired is thus stated: "the love of music was with me a passion. . . . There was to be on some high festival in the church . . . a very famous composition, produced with an efficient chorus and full orchestral accompaniment; and my music master urged me to be present on that occasion, promising me a seat by his side near the organ. . . . From my position by the organist, above the heads of the singers and instrumentalists I looked into the mystic nave, and saw the high altar with its constellations of twinkling stars, and the soft glow of the lesser lights upon the altars in the transepts. I saw the glorious paintings, the exquisite statues, and the admirable architectural surroundings. . . . At last I beheld a congregation that shared a single sentiment; the whole body seemed swayed by one emotion, yet each member of that vast body was individually absorbed in a private devotion. . . . It was a mighty mystery that struck me dumb."³

A little ragged catechism, which he mysteriously found one day shortly afterward and which had been placed on the mantelpiece of his own family dining room by some strange hand, unknown at the time and ever since, explained the truths reflected in these eloquent rites, and—the erudite author of "The Path That Led a Protestant Lawyer into the Catholic Church" assisted as his godfather a few months later. Both his esthetic and his spiritual tastes had been satisfied by God—the All beautiful and the Eternal Truth.

¹ "A Troubled Heart," Notre Dame, Indiana, 1885, p. 14-15.

² *Op. cit.*, Chapter XI.

³ *Op. cit.*, pp. 80-82.

To how many literary minds has not Dante been an inspiration, and a theologian. They are in search of poetry and they find—poetry and theology, rhyme and faith, beauty and God. The distinguished author of "The Song Lore of Ireland" found the Church in "Purgatorio." He says: "Dante gave me Christian doctrine endowed with reasonableness and poetical beauty. The doctrine of purgatory, as set forth in the pages of the Florentine, so moved me that I wanted to believe . . . I longed for a faith that would satisfy my reason, appeal to my imagination, and give food to my emotional nature. This the Catholicism of Dante did." ¹

The sister of F. Marion Crawford also took the Italian poet for her catechism: "I think prolonged study of Dante's 'Divine Comedy' was laying in my mind the foundations of Catholic synthesis, although I did not know it till afterward. Three years of Dante lessons with a learned Abbate Pagliari were very enlightening. I realized how vastly inclusive Catholic belief could be; how logical; while it transcended all logic, how it ministered to all humanity with its divinity." ²

The late Emily Wilder, of Boston, while translating the "Divine Comedy" for Dr. Parsons, found therein not only her dogmatic and moral, but likewise her ascetic, theology. She became a convert and—a nun.

For a prominent doctor of New York the drama of Calvary, as produced under the title of "Veronica's Veil," sounded the deepest springs of his emotional and spiritual nature; "I sat dumbly as the curtain went down, while my companions in all sincerity spoke of the wonderful beauties they saw. What a lesson to me! The Catholics, for years knowing the gentle Savior of mankind, shrank not, but drank in the spiritual loveliness of the drama." ³

The suddenness and penetration with which the beauty of the divine services entered the cultured soul of the president

¹ Redfern Mason, in "Beyond the Road to Rome," p. 277.

² Margaret Terry Chanler, in "Some Roads to Rome in America," p. 83.

³ Dr. John Ashburton Cutter, M.D., "Why I am a Catholic," in the *Missionary*, January, 1919.

of the alumnae of Nazareth Academy, Kentucky, bordered on the miraculous. Placed as a child within the safe walls of the above-mentioned institution, she thus describes her experiences: "We were obliged with the other scholars to attend the services of the church. I was naturally of an inquiring mind, always curious to know why the wheels went round. The lights and flowers appealed to me, and I was very much interested in the mass. But when at Benediction I saw exposed the Blessed Sacrament, and heard for the first time the "O Salutaris Hostia," and the "Tantum Ergo" it seemed to me that my soul went direct to God; and I felt I was in the Real Presence. I went at once to the priest and asked him to explain, and, upon receiving his instruction, I said: 'I ought to be a Catholic, for I feel that it is the true faith.' I am sure it was then and there I was converted."¹ Her parents refused her request, however, at the time, and her husband the same, some years later. It was only after she became a widow that she made the formal profession of that Faith which she had received at the altar of her young womanhood.

Exemplifying this character of conversion, might be mentioned, among many others, such eminent souls as: the late lamented Rt. Rev. Hiram Francis Fairbanks, P.A., of Milwaukee, who "with great pleasure read and re-read the Book of Revelation"; the scholarly lecturer on Christian art, Eliza Allen Starr; the financier, Thomas Payne Thompson of New Orleans; the celebrated travel-lecturer, John L. Stoddard, and his wife, now permanently located in the Tyrol; the distinguished school teacher, Col. Richard Malcolm Johnston; the descendant of Sir Thomas More, Mrs. Anne Buchanan; the erudite botanist of Washington, Dr. Edward Lee Greene; the former professor of music at Emmitsburg, Dr. Henry John Casper Dielman, Mus.D.; the poet-sister, Sister M. Pauline Finn, more generally known under the nom de plume of "M.

¹ Countess Spottiswood Mackin, "A Convert of Many Years," in *The Missionary*, February, 1919.

S. Pine"; and the poet-priest, Father John Banister Tabb, whose "Life and Works" have been prepared by Francis A. Litz of Johns Hopkins, whose esthetic soul naturally gravitated toward the Catholic elements in the Anglican Church—even toward the more "catholic" ministers within that denomination (Rev. Mr. Alfred A. Curtis)—and who could more or less honestly say on his deathbed: "I was always a Catholic."

(e) *Dynamic Conversions*

Finally, in the throng of those whom Christ has called into His Fold is discovered a type of convert essentially practical. Due to the American practical turn of mind, we venture to affirm that this class is more frequently mentioned among us than in other parts of the world. He is recognized in his autobiography by the importance he attaches to results. His early biblical lore may have been meager, but he still retains something regarding Christ's "By their fruits you shall know them." His attention is at first attracted and his mind powerfully impressed by the dynamic power for good he finds in the church. He is struck by the force she exerts in the field of philanthropy, in that of education, the halls of learning she supports without state aid through the length and breadth of the land, the asylums, orphanages, homes for the aged and infirm, the thousands of generous, self-sacrificing souls who have consecrated their lives to the relief of distress, the respect the Church has always commanded in the minds of patriotic citizens, the power for good exerted through the confessional and other moral agencies, the pure application of Catholic principles to practical life exhibited in such today world-known organizations as the Knights of Columbus. The perennial youth and vigor of the Church—despite the vicissitudes of the past, both from within and without—which would long since have utterly destroyed any merely man-made organization, contains for him a meaning all its own. For such a mind he hardly seeks any further proof of the Divinity which shapes

her ends. He argues that any society capable of such tremendous force for good, on the pages of the past as well as in the statistics of the present, must be of God.

He views the situation from something of the same angle which made the fallen Napoleon to admit "Christ Jesus succeeded in accomplishing what no man has ever done before or since—the union of so many souls with His Own, the power to make men love Him, not only for a time and for His day only, but for all ages and in all lands—and that He was therefore no mere man—He was God."

In this category of dynamic converts will be found the social service worker and the philanthropist, the man of affairs and the military man, the soldier and—not infrequently—the future nun.

As representative of this class of converts can justly be selected that worthy successor of Father Joseph Damien the "Friend of Lepers," who has already spent in Stevenson's "hell hole of the Pacific" twice as many years of self-imposed exile as the Belgian missionary. For this erstwhile officer in the Quartermaster's Department of the regular army it was the force of the penitential system of the Church which moved him to renounce not only the orders in the Episcopal church but the companionship even of his own nation, and to bury himself, as Father Damien had done before him, in the horrors of Molokai.

"You see, I was preparing for 'Holy Orders' as an Episcopalian in Tennessee," he explained in a private letter. "Well, I got 'so far' and said, 'Whoa!—Historical botherations.' I then took one year for the study of the validity of Catholic claims, with prayer. The penitential system of the earthly church, among the many convincing and especially edifying things I learned to know, exercised a potent fascination upon me, as being so well suited to my needs. A new spirit had come over me since saying 'Whoa!' The beauty of the system has ever seemed the same, its suitability to my case always clear and complete. Hence I went to Gethsemani, in

Kentucky, and spent twenty months with the Trappists, in order to test myself and study. Then Molokai! It has been my happy penitentiary. I have never been off the grounds of the Leper Settlement since my arrival in July, 1886, and since April 15, 1893—going on eighteen years,—I have not been away from this home yard, always my almost jolly penitentiary!"¹

The wife of the sometime Secretary of State and Vice-Governor of Porto Rico, Mrs. Justine Bayard Ward, of New York, discovered her reasons in the motive power of mental activity contained within the Fold: "Before becoming a Catholic, the exterior unity of the Church is what strikes the convert. . . . The whole interior life is ordered and at peace; not with the peace of inactivity and passive acceptance, as is often supposed by those who judge from the shell, but the peace of ordered activity of mind and heart that springs from a common source and motive power; that allows no deep disquiet to take root in the soul; permitting storms to ruffle the surface but never to penetrate to the interior of the soul."²

For the talented essayist of Philadelphia, it was the vital force of the living Church; "Then somehow—I cannot say whether it was through constantly passing a hospital of the Sisters of Charity or through dipping into the memoirs of Mme. Navarro, or through accidentally hearing a description of the office of *Tenebrae*—I woke up to the fact that this Church idea was still a force in the world."³

It will be noticed in the testimony, here reproduced from the President of the Convert's League of the District of Columbia, that the power of Catholic personality is not, to his mind, the mere occasion of his interest in the Faith, but the moving factor and sufficient reason: "But in my case it has been chiefly the study of mankind at close range that has convinced me of the divine claim of the Catholic Church,

¹ Brother Joseph Dutton, in *The Missionary*, December, 1910.

² In "Beyond the Road to Rome," p. 406.

³ Katherine C. Bregy in "Beyond the Road to Rome," p. 59.

and especially I desire to bear witness to the influence and beauty of character of the splendid Catholic women I have known. Since I entered the church I have been brought into companionship with some beautiful souls, both in the world and in the cloister. I saw what Mother Church did for those around me, building day by day characters that had in them an aroma of saintliness, and I was convinced that the faith which could produce such loveliness of daily living must be the true one."¹

The Faith of Harriet Brewer Churchill was grounded by the practical workings of the Church, even in commercial and money-mad New York City: "After I had been at home about a year circumstances took me to New York where I for the first time came in contact with the workings of the Catholic Church. I saw the doctrines of the Church applied alike to rich and poor, gentle and simple, learned and unlearned. I witnessed the atmosphere of devotion, the unanimity of worship, the daily succession of Masses, the coming and going of one congregation after another, the devout genuflections, and all this in the most commercial and latter day city in the world. . . . I often think I should like to add to Lord Macaulay's famous passage and to say that when the New Zealander himself shall have passed away and his land be but a desert; when the inevitable catastrophe shall have occurred and this old earth drifts a derelict in space, then and not till then will the Church militant have failed to exist."²

The splendid example of disinterested service reflected in the lives of the consecrated virgins of Christ, and the Angels of Mercy upon the battle fields, in asylums for destitute children and for the aged poor, in nerve-racking school rooms, disease-infected hospitals and in attention upon the wounded, has been, in itself, quite enough to command the respect and later the faith of countless sufferers, doctors, soldiers and casual observers. A typical instance came under the observation

¹ Joseph E. Colton, in "Beyond the Road to Rome," pp. 95-96.

² In "Some Roads to Rome in America," p. 88 and 86.

of the writer some few years ago in the person of a young Jew, fighting for his life against the Great White Plague. When he appeared for instructions he had already made up his mind what he intended to do and already believed. When asked to explain, he replied:

"Having sought asylum in one institution after another I was considerably weakened in body and spirits, when, one day, I made bold to knock upon the door of your Mercy Hospital in this city. I needed mercy in my plight, if anyone ever did, and the name cast a ray of hope athwart the gloom. Coming as a Jew and a total stranger, I fully expected to receive the oft-heard words of 'no room.' Instead, I was welcomely admitted, though the hospital was heavily in debt—as I learned later—and nursed back to health by those patient angel hands during weeks and weeks of constant attention. No questions were asked, and no mention of expenses, when I explained my condition. During those long hours of waiting I decided that God must be there. That's why I am here today."¹

The path to Faith of the nephew of Commodore Perry of Lake Erie fame, Matthew Galbraith Butler, led along the footsteps of those tireless followers of The Master—the Little Sisters of the Poor.

To the Church Militant by way of the moral force of Catholic principles in camp and on the field were led such distinguished soldiers as the grandson of Paul Revere, Brevet-General Joseph Warren Revere, U. S. A., as well as the commander of the famous 91st Division during the World War, decorated with the United States Distinguished Service Medal and Cross, with that of the French Legion of Honor and by the King of the Belgians, Colonel William Hartshorne Johnston, U. S. A.

Among others, as indicative of this dynamic type of Catholic converts, could be cited: the unique relative of six of the presidents of the United States, Miss Margaret Hite, in religion Sister Mary Theonella Hite; the intimate associate of

¹ Meyer Francis Ruffner, Denver, Colorado.

probably more renowned American statesmen than any man in our history and the namer of the states of Wisconsin and Iowa, General George Wallace Jones;¹ C. Decker, who says: "I doubt if any amount of reading from Catholic sources would have resulted in my entering the Church. What, it seems to me, was a vital necessity was an actual and somewhat prolonged contact with facts by freely meeting with and mixing with priests and religious"; Sister Mercedes Gallagher, of the Sisterhood of Mercy, better known as the author of numerous plays under the title of "Mercedes" and the author of stories of conversions under the nom de plume of "Rev. Richard W. Alexander," and the late Rt. Rev. William H. Ketcham, scholarly head of the Indian and Negro Bureau at Washington, at the time of his death.

Treatment of the American Mind

Our Holy Father, Leo XIII, has emphasized the need of instruction and guidance for prospective converts. Citing the help given to St. Paul by Ananias, he recalls how God in the present dispensation intends that men should be saved by men, and led to loftier heights under the direction of the proper spiritual guides.²

In this event, the extreme importance of efficient instruction must be recognized. This in turn supposes a working knowledge of the non-Catholic mind in general, and the more common characteristics of the American mind in particular.

In the first place, sharp, bitter controversy or an independent, condescending, holier-than-thou, take-it-or-leave-it attitude toward the inquirer never made a convert. It never will. "One can not build on the ruins of Charity." Moreover, the average non-Catholic is thoroughly honest with himself, and even they who are affiliated with non-Catholic forms

¹ Scannell O'Neill, in advance sheets furnished the writer. Cf. also St. Louis Catholic Historical Magazine for November, 1920, by the same author.

² Dr. Richard H. Clarke, "Our Converts," in American Catholic Quarterly Review, Vol. 19, pp. 114-116.

of religion in the present generation are not, as a rule, formal heretics. On the other hand, an open, kind, sympathetic, democratic, "understanding" approach, opens the door of common fellowship into the sanctuary of confidence. It might well be remembered that the average non-Catholic does not look upon the priest as a superior being; sometimes quite the contrary, but not often. As a rule, he is willing to meet him at face value. He expects to be treated accordingly. He does not relish having his opinions—no matter how bizarre they may appear to the theological mind—received in the Cervantian style or tone.

Since first impressions are most lasting, and since the opening interview so frequently decides the entire future, a proper understanding of the inquirer at this critical moment is paramount. Wise is the instructor who allows the visitor to do most of the talking during the introductory sentences—voicing his views, asking his own questions, indicating his prejudices, if he have any, and even explaining his business and family connections. All the while there is afforded an excellent opportunity to study the character with which one is to deal later. If the stranger does not evidence a disposition to "tell something about himself," and the priest must then plough the field alone, any suddenly fading attention—as is liable to be the case during the opening instruction—may be as abruptly brought back to life by a deft shifting of the conversation to some such common ground as business, popular thought, health of folks at home, etc., in which the priest would prove himself to be in touch with the affairs of common fellowship.

Immediately to plunge into an abstract treatise of the grounds of faith, will often prove fatal to the newly born but faint-hearted interest in religion. On the other hand, to begin with something practical, and to take all the time the inquirer wishes to clear away some personal, and sometimes apparently irrelevant, doubt will accomplish more ultimate progress than an encyclopedia of theories. What the stranger desires, and expects, is a helpful realization of his problems

and aspirations. Confidence thus assured, the regular systematic treatment may be undertaken. A practical introduction to a series of lectures on Catholic Faith, such as a liturgical, architectural and musical tour of inspection of the parish church, its confessionals, its sanctuary and its sacred vestments and vessels, has often proven eminently successful.

Many a wanderer is searching for the answer to only one special question of the soul. With that settled, everything else follows as the day the night. Fortunate is the instructor of converts who can discover this difficulty early.

Since, as Brownson says, Americans are a reasoning, though not a learned, people, the common ground upon which to begin with them is that which appeals to their reason—mostly the natural virtues. These must be thoroughly supernaturalized, and their importance and superiority subsequently emphasized. But, in the beginning, they form for the American mind the background upon which to draw the masterpieces of divine Faith.

Instead, therefore, of vigorously attacking the faults and errors in the prospective convert's repertoire, and reducing them, with one fell swoop, *ad absurdum*, more effectively will one draw out the redeeming features of his present faith or moral standards, and then proceed to show that they are all found, even to a more highly developed degree, in the theology and morality of the Church. This is found to be an exceedingly effective manner of approach, since it does not paint the inquirer as an undesirable in the eyes of the Church, and, at the same time, affords an opportunity to enlarge and dilate on those principles which appeal most strongly to him. Later, the objectionable features in his creed and his errors will automatically fall away, like the dry leaves on the budding branches of springtime.

Some few instances are on record where conversions to the Church have been unwittingly thwarted, or at least delayed, through the failure of the instructor to grasp and enter into the dispositions and crotchets of the stranger. We cite them

as interesting exceptions to the generally high standard of convert instructors.

While still rector of St. Luke's Episcopal Church, Baltimore, Father Francis A. Baker, the future Paulist, was one day summoned into his parlor to meet a stranger, who would not give his name to the maid. With hardly a word of introduction, the visitor thus opened fire: "I have heard of you, Mr. Baker, and I understand that you have strong inclinations toward the Catholic Church. But you still remain in doubt. Now I can prove to you in a few words that she is the only true church. Now listen to me attentively for a moment. See here! The Church is necessarily one, for Christ her Founder is one, etc., etc." He rapidly covered one mark after another in the traditional manner, and appeared satisfied when Mr. Baker shook hands and said: "Thank you," and "goodby."¹ The visitor was a good man and an exemplary priest, but he had taken no pains to acquaint himself with Mr. Baker's particular difficulties, had failed by his abruptness to awaken sympathy or confidence, and so lost his time on a cold, intellectual demonstration of a general character.

We read of another delayed conversion—due to the failure on the part of the priest to touch the sympathetic chord in the heart of a grief-stricken financier of Washington, who had turned to him for consolation:

"Hot in revolt, one summer evening in London, I called upon a Catholic priest, and told him of my desire to enter the church, where I felt I could at least pray for the repose of the soul of the loved one who had passed away. We knelt in prayer, and his utterances seemed to me to be only of Holy Church and the Blessed Virgin. Looking back upon that time I think that priest was ill qualified to win converts to Catholicism. Had he taken the trouble to inquire as to the place and manner of my bringing up, he would have discovered that my whole religious training was violently opposed to that line of thought. . . . In later years I comprehended how terribly I

¹ Walworth, "The Oxford Movement in America," New York, 1895, p. 99.

had misunderstood him, and I learned the priceless value of the ministrations that my mind then refused to acknowledge. . . . I rose from my knees hot and despairing, and I never went back to him. All unconsciously he had discouraged me as absolutely as if he had taken me by the shoulders, and put me out of the building. If he had dealt gently with my prejudices and had been only half as tactful as all the other priests I have met since have been, I would have joined the Church then. As it was he pushed me away from the Church—just thirty years.”¹

It follows, therefore, in conclusion, that the most effective treatment of the prospective convert to the Church in this country consists, first of all, in meeting him on a democratic footing and in the spirit of friendly service, then to offer a sympathetic willingness to listen to his difficulties, to win his confidence, to credit him with honest intentions, to share his enthusiasm for natural and civic virtues—all the while recalling to his mind that these same are incorporated and supernaturalized in the Catholic Church—and finally to complete his preparations for the full and supernatural gift of Faith by the traditional systematic exposition of the grounds of Catholic belief, always accompanied of course by prayer for light.

Denominations Represented

With regard to the forms of belief which the American converts exchange for the saving Catholic Faith, we affirm without fear of contradiction that they are chiefly Christian. By far the greater number have been born of Protestant parents and have been in some manner affiliated with Protestant denominations. It is significant that, comparatively speaking, few hail from circles in which pantheism, atheism, rationalism and other kindred forms hold sway. The Grace of God abounds more and works more efficaciously in the hearts of

¹ J. Selwin Tait, in “Beyond the Road to Rome,” p. 398.

those who, while not enjoying the full measure of God's saving truth, still cherish the teachings of the Gospel as they understand them and have a sincere devotion to Christ. The figures from a certain city parish, covering a year's period, may be given as typical: Conditional baptisms, 54; unconditional adult baptisms, 35; percentage, 60 per cent.¹

Again, relatively fewer come from Unitarian forms of indifferntism and liberalism. Rather are they to be found among those sects in which antagonism to the Church, though often bitter, is supplemented with a positive adherence to the supernatural, joined to faith in the inspiration of Scripture, the divinity of Christ, the virgin birth and the resurrection. Such are Episcopalianism, in which so much of Catholic piety and ritual has been retained; Presbyterianism, with its insistence on the principle, if not the correct form, of ecclesiastical authority; Methodism, with its devotion to Jesus; Lutheranism, with its higher conception of the Holy Eucharist; Puritan Congregationalism, with its antipathy to Erastianism. Many communicants of these denominations, upright sincere lovers of truth, have been rewarded in their mature years with the gift of Faith. Indeed, most of them may never have been formal heretics at all, since St. Thomas defines heresy as that error only which is maintained pertinaciously and manifestly against the Faith. According to theologians, then, this includes all, whether Protestants or pagans, who are in good faith, who are honestly striving to know the truth and who live up to the light vouchsafed to them. They belong to the soul of the Church.

The interesting question presents itself as to the number of converts furnished by the above mentioned communities, proportionately speaking. This is extremely difficult of solution, due to the parish records which make no mention beyond the conditionality of the baptism. Previous religious affiliation is not considered of documentary importance. The es-

¹ Cathedral of Denver, Aug. 1, 1919, to Aug. 1, 1920.

timates, therefore, which have been made from time to time are little more than guesswork. However, a study of conditions proper to this country seem to warrant the conclusion that, while converted clergymen have been mostly of Episcopal (High Church) antecedents; the Episcopal yields to the Lutheran denomination in the sum total of converts. After them, the descending order might be thus rated: Methodists, Presbyterians, Congregationalists, Campbellites, and Baptists.

The "renouveau" Catholic convert movement, typical of France and Italy, is but slightly represented in America.¹ The name applies to that class of nominal Catholics who, though baptized in the Church, have fallen away during youth from all religious observances and have lived for years in unbelief, until the Faith revives in them, converting them into fervent, exemplary members of the Church. One interesting example, however, of the type is furnished in this country by that versatile man of letters, one-time head of the Publicity Department of the National Catholic Welfare Council in Washington and at present enthusiastic promoter of the Calvert Associates, Incorporated, New York City. Though baptized as an infant in the Faith, he never practiced it in early manhood. He passed successively through pantheism, occultism, new thought and mysticism until, at the suggestion of a California bishop, he discovered genuine mysticism in one of the great exemplars of the Catholic Church—the Carmelite Sisters of San Francisco, vivified by the life of the Little Flower.² Another occurs in the life of the philosopher and Lowell lecturer, Dr. W. Lutoslawski.

We are now prepared to deduce the characteristics of the typical American convert. He embodies the following features: (a) Native born; (b) of Christian parentage; (c) baptized in some Protestant denomination when young; (d) affiliated, at least nominally, with same; and (e) becomes a convert in mature years.

¹ Th. Mainage, "Les Temoins du Renouveau Catholique," Paris, 1917.

² Michael Williams, "The High Romance," New York, 1918.

Future of the Convert Movement in America

While this study is founded on the past and the present, it looks to the future. That its future will be even more glorious than the past, thereby illustrating, in still more striking manner, the supernatural vitality of the Catholic Church, seems highly probable. The motives that have led so many noble high minded truthseekers to find peace of soul within the Fold of Christ are not affected by time or place. They will be no less efficacious in the future than they have been in the past. Their scope of influence should widen as the prejudices born of ignorance and misrepresentations decrease. This hope seems near of realization. There never was a time in the history of our beloved country when the Catholic Church commanded so much of respect in the minds of the American people as it does at this hour. In the riot of conflicting religious fads, in the turmoil of social unrest and in the entanglements of reconstruction, sober-minded citizens are looking to the Church for a solution of the problem of the hour. The unselfish part taken by all ranks of Catholics during the World War has settled beyond further cavil any question of the patriotism of the Church in America.

Strong in the consciousness of her divine mission, the Faith of Christ, ever ancient and ever new, will continue, with the undiminished vitality of her Founder, to win back the sheep that have strayed from the fold, until, in God's good time, the prophecy shall be fulfilled: "There shall be one Fold and one Shepherd."

INTRODUCTORY NOTE TO

CHAPTER VIII

THE field of Father Duffy's priestly labors has been chiefly in the West. For several years he was stationed at the Cathedral in Denver. Later he devoted his ministrations to the scattered whites, Mexicans and Ute Indians, building a mission church for them in the heart of the Rockies. The scattered condition of the Catholic population in the Mountain region at that time rendered it necessary for him to establish many stations and missions, so that the settlers might hear Mass and receive the sacraments. With his own hands he erected a number of little chapels for the Mexicans, coming to be known among them in consequence as "El Padre Americano de las Iglesias," the Padre of the Churches.

At the time of his appointment to the pastorate at Sheridan, Wyoming, twenty-one years ago, there was but one other priest to minister to the scattered Catholics in the entire northern half of the State, a vast area of approximately 50,000 square miles. The territory was sparsely settled, averaging but one inhabitant to the square mile. The care of souls demanded almost continuous travelling—in those days by horse and the old Concord stage. Thrown thus among all classes of pioneer settlers, Father Duffy planted the mustard seed that was to bring forth an abundant harvest in the form of over 640 converts in the 31 years of his priestly ministry.

In the ranks of Father Duffy's converts are to be found representatives of almost every social class and economic strata of society—native white settlers, Indians, Mexicans, farmers, miners, merchants, and a Methodist minister.

The idea that has prevailed in many quarters for a long time that converts are rarely to be recruited in rural districts, or in sparsely settled territory receives no support from the experience of this zealous fisher of men. The amount of time and energy which Father Duffy has devoted to this apostolic work becomes especially impressive when one rea-

lizes that practically all of this vast number of converts were instructed singly. His performance opens up a new vista of possible achievements for the priest in the rural district of the East or in the great open spaces of the West, who utilizes whatever association is afforded him for the planting of the mustard seed. It unfolds the possibilities of a fruitful harvesting in the country that was scarcely dreamed of previously. It will serve as an incentive to greater activity in winning converts for every priest in America, and especially for those in the smaller towns and in the countryside. In addition to his convert work, Father Duffy has found time to establish and maintain the only parochial school in the whole state of Wyoming.

CHAPTER VIII

THE AROUSAL OF THE APOSTOLATE

BY REV. JOHN DUFFY

THE ordinary method of reaching the non-Catholic public in my various districts with the view of receiving converts into the Church is through the public services of religion and by personal contact with individual non-Catholics. The preparation of all religious instructions and the arrangement of all religious exercises are made with the non-Catholics as well as the members of the Church in mind. This method of procedure serves well the members of the Church who live in districts of our country where they are in constant association with non-Catholics in practically every line of activity and whose religious views and sentiments are, in consequence, more or less unconsciously influenced by their environment. It establishes them more firmly in the conscious and intelligent possession of the truth and enhances their appreciation of the Church and its services.

Doctrinal sermons on all the chief truths of Revelation and of Natural Theology, Psychology, Ethics and Natural Law are preached regularly. The polemical and controversial style of argumentation and delivery is ordinarily avoided. As a rule this method engenders opposition and resentment on the part of opponents and is only used when the special circumstances of a bitter attack call for such a line of defense. These discourses are not intended by the preacher for any special class, nor for the benefit of any one class, much less are they preached at any class of people, but are delivered

with the conscious authority of the truth and with genuine sympathy to all hearers who are believed to be sincerely desirous of knowing the truth. For the efficient and acceptable performance of his work in this class of discourses, a thorough and exact knowledge of dogmatic theology is imperative on the part of the preacher so that he may be able in his explanation and exposition to state with precision the exact teaching of the Church on all points of doctrine. Much of the misunderstanding about the doctrines of the Church arises from misapprehension of what the Church really teaches.

From the Sacred Scriptures, which St. Ambrose calls the "priest's book," and in which he must be thoroughly versed, the preacher will show upon what solid foundation the doctrines of the Church rest. Proofs drawn from Tradition in favor of any doctrine or practice of the Church, save that known as the argument of prescription, do not appeal to the non-Catholic mind and may usefully be omitted in public discourses. The teacher will find them useful for his own information and at times in private discussion. The non-Catholic, however, is interested in knowing how any doctrine meets the expectation of human reason and the aspirations of the human heart and what salutary influence it exerts upon the individual and society. The preacher must know what arguments are best adapted to enlighten and convince and what motives are best adapted to persuade and convert the non-Catholic to the acknowledgment of the truth and the performance of his duty.

Hence he must know the non-Catholics of his district, their prejudices, emotions, fears, aspirations, weaknesses and their strong points of character. He will thus be able, in his method of exposition and treatment, to dispel prejudices, to meet difficulties, to answer unexpressed objections and to present the truth in an acceptable and convincing manner. His manifest and sincere love of the truth, as also his genuine sympathy, will win for him a ready and sympathetic hearing. If, in the explanation and vindication of the doctrines and practices of

the Church, we have not the non-Catholic point of view and do not meet the non-Catholic sympathetically on his own ground, all our argumentation, however able in itself, will be productive of little good and we will waste our energies in beating the air.

Practical methods of acquiring the view point of non-Catholics are by some association with them, by reading histories and historical novels written by them, by reading some of the weekly publications of the leading non-Catholic denominations of the country and also by reading some of the anti-Catholic literature. Though unpleasant and annoying, it is extensively broadcasted at this time throughout the entire country by an aggressive, noisy, and fanatical minority of our people.

Instructions on the duties and responsibilities of a Christian life, and therefore practical holiness, afford excellent common ground of appeal to Catholic and non-Catholic alike and dispose the latter to listen more readily to those bearing on the doctrines of the Church. We always endeavor to make these services of religion, whether conducted in a private residence, in an undertaker's establishment, in a public hall, or in a church edifice, as intelligible and attractive as possible. The Latin tongue is not employed where the rubrics of the Church do not require it. Where the Church directs its use in the administration of the Sacraments and in certain blessings, it is read in a subdued or moderate tone of voice, while the translation is read in a clear and distinct voice, so as to be readily heard by all present. As a rule, in addition to the Latin, we also read the English translation of the prayers, together with the accompanying instructions, in the administration of the Sacraments to the sick and of baptism and matrimony.

Where the rubrics do not so instruct, the celebrant need not broadcast the Latin, which usually he alone understands, in such a manner as to distract the worshippers at their prayers and the visitors in their desire to take in the services and to

understand what is taking place. We strive to carry out the ceremonies of religion in a natural, devout, and unaffected manner. We frequently show that ceremonies in the worship of God are called for by right reason and the human heart, that they are prescribed by Almighty God in the Mosaic Law and are made use of by Christ and His Apostles in the New Law. The Book of Leviticus is produced as a Divine ritual, prescribing in detail the ceremonies to be used in the services of religion by the Jewish Church. The Book of the Apocalypse is opened at the point where St. John describes the ritualistic worship of God by the angelic hosts and the blessed in the heavenly city. The prescribed ceremonies for the recognition and salutation of the flag of our country, the rubric universally observed of standing during the playing or singing of our national anthem, as well as the ceremonies of etiquette observed in social and domestic life, show how ceremonies are naturally demanded to express our convictions, manifest our sentiments, esteem and affection.

Many non-Catholics entertain the false impression that the Catholic religion consists chiefly of external rites and ceremonies. They adduce certain texts of Scripture which inculcate the necessity of interior worship and which by wrong interpretation apparently condemn ceremonial worship. In consequence they are more or less prejudiced against the use of all ceremonies in religious worship, although all denominations make use of some ceremonies in their services. It is necessary to indicate the propriety and lawfulness of this practice in the worship of God. Also from this special prejudice, they appreciate and are attracted by ceremonies, as is evidenced by their general use in fraternal organizations and lodges.

A Wise Use of Sacramentals

A devout and intelligent use of the sacramentals of the Church is encouraged. The principal ones are carefully ex-

plained and their history and introduction into the Christian Church is given. When they can be traced to like usages in vogue among the Jewish people under the Old Law or when it can be shown that they are similar to present usages in domestic, social, political and national life, the non-Catholic will generally appreciate them at their proper value. Many non-Catholics imagine that sacramentals constitute the essence of the Catholic religion. It is therefore highly important to show that far from constituting the essential things of the Catholic religion they are only its accessories and incidentals, offered to us by the Church as helpful in our spiritual life, if used properly, but in no manner necessary for our salvation.

The appeal which the sacramental makes to our common nature is seen in the tenacity with which it is sometimes clung to by those who have given up the profession and practice of their religion. A colored Methodist minister, during his pastorate here in my home town, called regularly for a supply of blessed palm for devout preservation in his own home. A colored Baptist minister and his wife called at stated intervals for a supply of holy water, which they used in their own home as do the devout members of the Catholic Church. His wife also declared that whenever she suffered from any internal disturbance, she always drank some of the holy water and experienced immediate relief. It was the first time I had heard of this sacramental being put to such use for the relief of bodily ailments. These ministers retain for these sacramentals the religious appreciation which they had acquired for them in the days of their Catholic youth.

We have always admired the good judgment of the late Archbishop of Baltimore, when, as a missionary in certain districts of North Carolina where prejudice was strong, he at times celebrated Mass in a private apartment of a residence for the members and then appeared in civilian attire before the crowd of visitors to deliver the discourse. This was much in contrast with the judgment of the colored Episcopalian minister in our local town who always travelled about the

streets wearing a Roman biretta, or of a white Episcopalian minister who always rode through the town dressed in cassock, surplice and stole when accompanying a dead body to the cemetery for burial, or of the priest of the Greek Orthodox Church who travels through these states always and everywhere attired in a soutane, pectoral cross and High Church hat.

When a foreign language is temporarily in use in the church of any particular district, we do not suffer it to monopolize the preaching, the prayer and the song of priest and people. Such a line of procedure would indicate great thoughtlessness or selfish indifference for the younger members of the congregation, for the English speaking members who may be present and for the non-Catholic public of the community. For some years I ministered to a small congregation of ten families of German origin who preferred, mainly for the sake of their children and grand-children, to sing their hymns in the English tongue during the services of the church, which they did creditably without any accompanying instrument, as they were too poor to provide an organ for their little church. This was a real sacrifice for the older members of the congregation, who from youth had been accustomed to sing in their own language the well known religious songs of their Fatherland. When duty, however, points the way, it is a sacrifice well worth while and in due time it brings its compensations.

While a foreign language is still in use in such parish churches, an excellent opportunity is opened for the conversion to the Catholic Church, of the separated brethren of their own race and language who have come to this continent from abroad, as well as for the recovery of their own who have abandoned the profession and practice of their religion. Experience shows that these non-Catholics enter the Church more readily in this country than when they were in Europe and that efforts for their conversion are productive of results. We should also manifest a kindly interest in the members of the so-called orthodox churches, who are among us as strangers

from Europe and Asia and who are so near to us in faith and practice and yet so far away and who are scattered among us as sheep deprived of the care of spiritual shepherds. Clergy and people of American parishes, in which a foreign language is used, should ever bear in mind the mutual duty which rests upon them in coöperation with their brethren in the faith of the English speaking tongue throughout the land in bringing the Catholic Church home to the entire American nation.

Singing Hymns in the Vernacular

The choir is a great aid in inspiring devotional fervor in the worship of God and in attracting and enlightening the inquirer seeking for the Truth. I find a tendency on the part of some of our choirs in the smaller congregations to sing Latin hymns, when the Church does not prescribe them, in preference to hymns in the vernacular or a tendency to convert every public service, including the Holy Sacrifice of the Mass, into a month of May or October devotion in honor of the Blessed Virgin Mary. This first tendency may be explained partly on the ground of vanity. The choir wishes to show the congregation and all other comers that it is capable of the unusual feat of performing in an unknown tongue, and the errors in its rendition are not so perceptible to the congregation as they would be in the vernacular. The adaptability of that language to music and song has also its attraction. The pastor must insist upon the choir giving due attention at its rehearsals to hymns in the vernacular and to its rendering such hymns only at the services, when the Church does not specify otherwise. The Church makes ample provision for the Latin language for her members living under the Latin rite and we need not outdo her by our personal efforts in behalf of the rubrical tongue.

We can appreciate the predilection which Latin nations may entertain for the parent language from which their own languages are derived and to which they bear a striking similarity. Prayers and hymns in Latin are to them much like prayers

and hymns in their own languages and from earliest childhood they have been familiar with both in the liturgical language. Uneducated Mexicans in my district, upon listening to the Sunday Gospels read slowly in Latin can give a fair translation of them into Spanish. To the other nations under the Latin rite, that language is a very unknown tongue. While we willingly comply with the disciplinary decree of Mother Church in the use of this language at services specified by her, we should not impose it upon our people on other occasions. At the celebration of the Mass on a cold winter morning with the temperature in the church building registering a low degree, I have been distracted by the music of the choir singing,

*As the dewy shades of even,
Gather o'er the balmy air,
Listen, gentle Queen of Heaven,
Listen to my vesper prayer.*

or some other like hymn equally unsuited to the service, the time and the circumstances.

Religious hymns which have nothing faulty in them on the ground of Christian Faith and conduct and which are sung to devotional airs, are worthy of our acceptance. We have a great variety of prayer books with an almost endless variety of prayers, written by men and women we know not, which are accepted and circulated in the church for our devotional use, to the great spiritual profit of the faithful. The members of the Church in the English speaking world lost much of their sacred music by the religious revolution of the 16th century and the subsequent ages of persecution, when the profession and practice of their religion was prohibited by law and its dwindling adherents were obliged to worship in secret and in silence. After ages of enforced silent worship we are reluctant to resume public or congregational singing at our

services and we are slow to recognize and appreciate the Catholic music and airs of our forefathers in the Faith, which are now in use in many non-Catholic churches.

Congregational singing is generally one of the attractive features of the worship in non-Catholic churches. We read that President Coolidge was deeply and visibly moved by the hymns sung by that great army of Holy Name men at the close of their splendid parade in Washington last fall. I have assisted in some of the smaller congregations at what is known as the German High Mass. The celebrant sings the regular Latin High Mass. The congregation answers the short responses in Latin and sings in its vernacular, a paraphrase of the other parts usually sung by the choir. I was greatly impressed by the devotion and active interest with which the whole congregation participated in the service. With edification I have also assisted at this service in these same churches where a devout choir supplied for the congregation and sang the paraphrase of the Latin in the English language.

Reaching Outsiders Through the Children

The services of the Church in which the children of the parish participate, especially where there are parochial schools, can be made the occasion of reaching and interesting the non-Catholic. The hymns and prayers should be carefully supervised and directed. As the Holy Mass is the greatest act of worship of the Almighty found in His Church, the hymns and prayers at this service should have a direct bearing on that tremendous Sacrifice or should, at least, in some manner manifest and express the worship of the Creator by His creature. This provision should suffer modification only by the festivity of the day, the peculiar circumstances of a given occasion or the expressed direction of the Church prescribing otherwise for certain seasons of the year and for special occasions. This plan, I believe, is in keeping with the mind and spirit of

the Church as manifested in her arrangement of the Masses for all the days of the year and contained in the Roman Missal.

I have celebrated Mass with the greatest difficulty and with endless distractions in certain parish churches, where the children in daily attendance shouted the rosary throughout at the top of their voices. This abuse is due in part to the lack of proper direction by the pastor and in part to the overburdening of the Sisters in charge of the school with tasks foreign to their position.

Funerals

We have always found funerals to be excellent opportunities for making a wholesome impression upon non-Catholics, as these services are attended by all classes of people in the community. At times I have observed local ministers of non-Catholic churches in the audience at funerals when the departed had relatives who were members of their respective congregations. The services, the music, the prayer and the instructions are carried out so as to enlighten the minds and touch the hearts of both members and visitors. The circumstances of the occasion place the audience in a sympathetic receptive mood. We regret to learn that in certain districts of the church in this country it has been deemed advisable to make a ruling forbidding all discourses on the occasion of funerals. One purpose of this regulation may be to guard against the canonization of the departed or their consignment elsewhere by stinted praise. This prohibition closes an avenue of much possible good for the breaking down of prejudice and for the spreading of the truth in those localities where our members and non-Catholics mingle together in social and commercial activities. Where a discourse cannot be given, I would suggest the careful reading of a selected list of suitable prayers, taken from various sources, to supply in part the place of the sermon and this in addition to the usual

reading of the translation of the service and appended prayers found in some rituals.

Missions for Non-Catholics

From time to time I have conducted missions to non-Catholics in the churches under my charge and these I have practically always been constrained to conduct alone for lack of available help. It is often difficult to provide missionaries for this work in the smaller parishes which are situated far from the larger centers of activity. I believe these missions can be conducted with a fair measure of success by the pastor of such parishes, especially if he can secure the assistance of some other pastor of ability and discretion. These missions are conducted in the usual manner with hymns, prayers, the question box, the sermon and the free distribution of literature bearing on the church to the non-Catholic. In our judgment such missions should be held at stated intervals in every Catholic church in the country, as well as in other available places, during which the truths of religion and the responsibilities of a Christian life are placed directly before the non-Catholic public.

At frequent intervals the non-Catholic churches hold revivals for the purpose of stimulating renewed interest among their members and of gaining converts to their various denominations. Active campaigns are carried on by the members to secure good attendance at these services and appeals are made regularly during the revivals by the ministers and the members for relatives, friends, neighbors and casual attendants to profess faith for Christ and to join the Church. The whole method of procedure meets with the general approval of the public, as calculated to promote the well-being of individuals and of the community at large. As members of the one divine institution which has the entire deposit of revealed truth in her keeping and the divine commission to make it known to every creature, our missionary zeal and activity

should not be less than that of our separated brethren. Non-Catholics commonly admire our earnestness and appreciate our efforts in coming directly to them with our religion and its credentials. An inquirer remarked to me at one of these missions that if he were convinced the Catholic church were the one true church of Christ he would gladly travel all over the country and make it known everywhere.

Missions are a success if non-Catholics attend in any considerable numbers and the truth of religion and the duties of a Christian are presented with tact, sincerity and earnestness, even though no conversions to the Church follow immediately. Conversions will come in God's own time. We plant and cultivate, but God gives the increase. It takes time, especially in certain parts of our country where the Church is little known, to dispel the prejudice which is a sad inheritance from the religious revolution of the 16th century.

We find a free circulating library carried on in conjunction with other parochial activities an effective means of reaching a number of interested readers among non-Catholics. The book-rack in the vestibule of the church with a selected list of pamphlets and a regular supply of Our Sunday Visitor, with the invitation to take one, do good missionary work. We advise the sending of the monthly number of Our Sunday Visitor prepared especially for non-Catholics by mail directly from the office of publication to those in the district who are known to be either friendly or unfriendly or whom for some reason we desire to enlighten. We avail ourselves of the public press to correct misstatements appearing from time to time against the Church and to place the Church in her true light before the public.

Private Instruction of Converts

Through the avenues of activity and channels of communication referred to in the preceding portion of this paper, we endeavor to reach and impress the non-Catholic public and to

enlighten interested inquirers. How do we reach the individual convert and prepare him for reception into the Church? By personal contact and by private instruction. Every opportunity of speaking to the individual non-Catholic on the questions and interests of the soul is gladly utilized by the writer. At no time have we had a class of inquirers under instruction. At the close of a regular mission given by a member of a missionary Order some years ago, an effort was made to establish such a class, but without any success. The converts want to have their cases taken care of singly and alone and, in consequence, they have to be instructed and received into the Church one by one. On a few occasions only, when a husband and wife were being prepared for entrance into the Church at the same time did the class consist of more than one inquirer. In the smaller centers and smaller parishes, where everyone is more or less known to everyone else in a community, converts seem adverse to coming to instruction in classes or groups.

In the larger cities or in the populous parishes, where the membership forms a large proportion of the community, we do not think such a situation would ordinarily exist. Those localities are in a position to obtain quicker and larger results by use of the net; while we must be content with slower and smaller results by use of the line. This latter method carries with it one point of advantage in that each case can be handled according to its special needs.

Some years ago the Sodality of our Lady was organized in our parish and it was formed into various sections to enable it to carry on better the different parochial activities. A section was formed and known as the converts' section. The special work of this section was to help and encourage converts who had come into the Church and to be on the alert to recognize and assist prospective converts to the Church. The work of this section proved a disappointment, as it practically failed to function.

The course of instructions closes when the convert is fully

satisfied on all points and is firmly convinced that the Catholic Church is the one true Church established on this earth by Jesus Christ for the salvation of mankind. An appeal is then made to his or her conscience to follow its dictates and to enter the Church with the determination of living up faithfully to its requirements for the purpose of salvation. Usually this is sufficient. Occasionally for a personal or material reason the convert may defer the taking of the steps to some future time. I recall the cases only of two young men who, after their instructions were completed, all difficulties solved, the conviction of the truth and their duty in the premises fully admitted could not bring themselves to take the final step. They appeared at a loss to account even to themselves for a reason why they could not bring themselves to do what they recognized as their plain duty. Both had encountered a similar difficulty earlier in life when as boys they had been urged by friends to join one of the non-Catholic churches. It will likely require a very special grace to bring them some day to the feet of Jesus.

The inquirers are always advised to join earnest prayers with their investigation for the truth so that they may have light from on high to see the truth and grace to follow it. We do not ask them to commit any portion of the catechism to memory. They are advised, as far as their age and circumstances permit, to memorize those prayers which every Catholic should know. Their admission into the Church, however, does not wait upon such knowledge and invariably at the reception of Baptism, no matter how well the convert may know the prayers, he is always requested to read conjointly with the priest the Apostles' Creed and the Lord's Prayer.

We have never held a public reception of a convert into the Church. Those we have admitted have always expressed a preference for being received privately. Everything is more or less new and somewhat strange for the convert and he feels some embarrassment in the presence of others at the ceremony of reception. Where a class or number is being received at a

given ceremony the case is somewhat different, as one member is a support and encouragement to every other member of the group. The public reception of a considerable class ought to create a salutary impression upon the converts themselves and upon those who witness the ceremony, whether Catholic or non-Catholic, and should be encouraged for its wholesome effects.

We have always arranged the days and hours of instruction, whether day or night, according to the convenience of the inquirer. This can be done more readily in smaller parishes where every hour has not its special duties and where more time and labor must be given to the instruction of converts separately. The soul of every individual convert is well worth all the labor we bestow upon it. We should be encouraged in our efforts by the example of our divine Teacher, who not only preached to the crowds gathered in the synagogues and along the sea-shore, but who also gave private lessons of instruction and exhortation to individuals whenever the opportunity presented itself, as to the Samaritan woman at Jacob's well and to Nicodemus by night after the engrossing labors of the day. The great Teacher of the Gentiles reminds the leaders of the Church at Ephesus that he taught them politely and from house to house.

Stimulating the Lay Apostolate

We have often wondered if it would be possible to arouse a general interest among the Catholic laity for the conversion of their neighbors and friends to the Catholic Church. If the earnest efforts of our laity could be enlisted in this work, I believe, the results would be beyond all calculation. They are in constant association with non-Catholics and are therefore constantly in a position to answer inquiries and to solve religious difficulties. If they will, they can take a personal interest in the religious condition of their non-Catholic friends and bring them within the salutary influence of the Church.

They can wield a great influence in their respective communities not only by the rectitude of their private and public lives, but also by cooperating with the clergy in spreading the light through the manifold channels within their reach.

As a boy in a distinctly non-Catholic environment and as a student in a Methodist seminary, I remember with what zeal the members of that and other denominations labored to bring their friends and acquaintances into the membership of their churches. I have never observed a like activity among the members of the true Church, but I think earnest efforts should be made on all sides to arouse it.

Some twenty-five years ago there was a general apathy among the members of the Church in this country for the home and foreign missions but now an appreciation of their importance and a willingness to make sacrifices for the cause is quite generally manifest. Could not a like interest be created among our people throughout the entire country for the conversion of their fellow-citizens to the true Church of Christ? One consequence of the propaganda carried on against the Church since the ending of the World War is that she is the most advertised institution in the land. Attacks upon her and questions about her come from all sides. We have not capitalized the free publicity which the Church has received at the hands of an organized and bigoted minority with the expenditure of millions of dollars on their part and innumerable unpleasantnesses and persecutions endured on all sides. We fear to venture into the arena and to compel a recognition of the Church in her true light.

The vast majority of our fellow-citizens are not inimical to the Catholic Church, save as they may be stirred up by the enemy from time to time through misrepresentations and false alarms, when we generally leave them to their fears and in their errors. We choose the way of least resistance and seek temporary shelter from the storm. The present storm has attained its height and the waves are beginning to subside. Should we not venture out while interest in the Church still

exists, though it be unfriendly, and by all the avenues of publicity make her known as she really is to our fellow citizens? We are raising large sums of money here and there throughout the country for the erection or endowment of local institutions. Could we not all together raise one large sum for broadcasting the truth about the Church to all the inhabitants of the land?

Periodical Waves of Bigotry

If all would actively engage in this enterprise, we could prevent the recurrence of another manifestation of bigotry, which, according to regular schedule, is due within twenty-five years or we could, at least, greatly lessen its violence. It is my belief that these periodical outbreaks of religious opposition to the Catholic Church and its members in this country, are permitted by Almighty God, among other reasons, in punishment of our own selfishness as manifested in our indifference to the religious condition of the multitude outside of the Church and to the false opinions which they entertain of the Church and its members. It argues both a lack of fraternal charity on our part for our fellow man and of love and zeal for God's church.

Occasionally one of our number arises and informs the public that these periodical attacks upon the Church are "blessings in disguise" and that they should be welcomed by her and her members. Persecution, we are told, solidifies the Catholic body and makes its members more loyal and devoted to the Church. Negligent members become interested and return to the practice of their religion. The weaklings, who cannot brave the storm, retreat and are lost, but in due course of time they would probably have been lost to the Church. The well-known adage, venerable with age, is quoted: "The blood of martyrs is the seed of Christians." It is made to do good service. We are almost led to think it were the declaration of the Holy Ghost instead of the saying of an early Chris-

tian writer who himself in time of trial abandoned the Church.

Our members, who thus speak or write, are usually located in centers of Catholic strength and numbers, where they feel but little the brunt of persecution which their scattered brethren experience throughout the country. They fail to note in the long history of the Church what unfavorable propaganda and persecution did for the Catholic nations of northern Africa, western Asia, eastern, southeastern and northwestern Europe. They fail to observe the countless multitudes in our own country who in our own times have been lost to the Church in consequence of the strong prejudice, opposition and hatred of all things Catholic which they and their fore-fathers have encountered in the original colonies and since the founding of our nation.

It requires more heroism to stand up for an unpopular cause in the face of public odium and ridicule in the community than to march bravely into the field of battle. We should not despise our weaker brethren in the Faith, who in the face of popular opposition, grew weak of heart, but should bend our efforts to protect and to save them. The first Christians, including the Apostles, who were destined to be the pillars of the early Church, became faint-hearted and deserted Christ, when popular opinion turned against Him in Jerusalem, when He was denounced on all sides and few were found to do Him homage. Therefore to protect our weaker brethren from these peridiodical outbreaks we should strive to remove prejudice, to dispel fear, to enlighten our fellow-citizens and to convert them to the acknowledgment of the truth and to the acceptance of the true Church of Christ.

Why So Little Effort?

The efforts of our people to make the truth known are in no manner commensurate with their numbers, influence, ability and opportunities. If they were, conversions to the Church would be counted annually by hundreds of thousands, if not by

the million. Our people are not duly interested in the conversion of their fellow citizens and they do not rise to their opportunities or responsibilities. Uneducated men and women, who know little of the things that are and less of the things to come, are visiting and sojourning in every little town to preach Mormonism and Adventism and to gain converts for their little sects. One solitary auto van of lay teachers moves from Boston to San Francisco pointing out to the man on the streets the great eternal Church of the ages. Can we reasonably wonder that there is misunderstanding, prejudice, opposition and persecution and that many of our weaker brethren in the Faith are drifting from their religious moorings! Could not the ability, the talents, and the time of those worthy men who come to us from the Protestant ministry and who, for one reason or another, do not enter the priesthood, be employed in this enterprise to excellent advantage? They have experience in religious work and it is a line of occupation which is generally congenial to them. While expending their talents and time to excellent advantage in a great enterprise, it would also make provision for them and their dependents. Are we not permitting much talent, ability, and good will to lie idle, and worthy men and their families at times perhaps to suffer want?

It will accomplish no good to close our eyes to our own losses or to try to persuade ourselves that they are not great. We are losing the native born citizen as well as the stranger who has come within our gates. How to save our own and how to check our losses is a tremendous problem, and should enlist the diligent study and earnest coöperation of the entire American Church. The problem is so large and manifold that no one measure of relief or one line of activity can solve it. Among the various measures of solution which may be applied, I believe none will be more efficient than that which we here advise of bringing the Church to the knowledge of the American public for its enlightenment and conversion. As a matter of experience, missionaries at non-Catholic missions

find that the Catholics in the district become better grounded in and more attached to their religion and that fallen-aways often return to the profession and practice of their religion.

In this enterprise it should not be forgotten that we are endeavoring to recover and to save our own. Our fellow-citizens are bound to us by social, commercial, political, and national ties. A large portion of them within these later generations have been lost to the Faith of their fore-fathers because of the environment in which they found themselves and through little fault of their own. The forefathers of all Americans of the white race were for ages the devoted children of the Catholic Church and from it they have derived the Christian civilization which they now enjoy. They did not leave the Church of their own choice.

Their sovereigns and the ruling classes in the age of the great pillage wrenched them violently from the bosom of the Mother Church by force of civil laws and penalties. The factories of false propaganda against the Church were then established and they have been kept in active operation ever since. To escape the false accusation of disloyalty and treason together with its accompanying penalties, as well as the general odium and condemnation of the whole community, they were constrained to give up the profession and practice of the Faith. We have only to recall some of the experiences the nations of the world passed through during the late World War to form some idea of the methods by which they were separated from the universal Church and were forced to line up with the national churches of their respective countries. It is the mercy of the Lord that we were not entirely consumed and that a remnant of adherents of the true Church survived in certain Christian lands.

Representatives of the non-Catholic churches are making extensive use of the radio broadcasting stations to carry their different and at times conflicting messages to the millions who daily listen in. It is heartening to see that representatives of the Church in several centers are taking steps for the estab-

lishment of such stations to broadcast the Church's message to the surrounding districts. These stations should be multiplied sufficiently to enable her message to reach every inhabitant in the land. Duly equipped speakers, both clerical and lay, could from time to time avail themselves of the various broadcasting stations in the land to spread the truth, to remove misunderstanding and to dispel prejudice against the Church. Many will listen in to the message through curiosity and others will hear the message who are too preoccupied to go out and seek it. Many a Nicodemus will gladly hear the message which through human respect he has not the courage to approach the church or its representatives to learn. A convert family living out here in the foot-hills of the Rocky Mountains approximately 1300 miles from St. Louis, Mo., stated that, by means of a receiving set in the home and with prayer books in hand, its members followed devoutly the Mid-Night Mass and sermon broadcasted from the old Cathedral of that city on Christmas night. This was a great religious treat for them as it was impossible for them to leave home to attend any service on that day. This invention opens up a great field of possibilities and we should be alert to avail ourselves of it to preach the truth to the millions who desire to hear.

INTRODUCTORY NOTE TO

CHAPTER IX

IN this interesting article, Father O'Keeffe presents an illuminating analysis of the modern attitude toward religion. He surveys the general field of contemporary religious thought outside the Catholic Church, pointing out the different viewpoints that obtain in the various groups that constitute the heterogeneous population of America. Probing beneath the surface, he lays bare the complex, subtle, psychic forces that have colored the modern viewpoint and produced unconscious religious prejudices. If the presentation of the Catholic message is to be effective it must be adapted to the present temper and the dominant lines of interest of the contemporary non-Catholic mind. Hence the value of this general survey of religious thought in America to all interested in the extension of the Catholic viewpoint to the general public.

Father O'Keeffe sounds the keynote of this article, and indeed of the entire symposium when he says: "The central security of Catholicism impels the Catholic of limited educational and personal resources to retire into a retreat of misunderstanding of the non-Catholic Mind. Here he can grow intellectually blind and dumb and wrap his mind in a vesture of prejudice equally as disastrous as the unconscious bigotry of the non-Catholic Mind. The imperfection of appreciable religious sympathy between Catholics and non-Catholics arises from the circumstances that the Catholic system is so intellectually safe and possesses such a total, cherished religious opinion, that there is no duty or moral effort developed to consider any other religious system. This of course from one angle is for the Catholic a splendid quality but the gift may produce a defect in limiting the vision of the Catholic in studying the mental attitude of the non-Catholic believer."

To the preparations of this article, Father O'Keeffe brings a rich background of practical experience from the instruction of many hundreds of converts. For more than thirty years he has preached missions in

every State in the Union, specializing in those for non-Catholics. At present he is Professor of homiletics and sacred eloquence at the Apostolic Mission House, Washington, D. C., where he has the opportunity of training young priests in the most effective methods of preaching missions to non-Catholics. Besides being the author of "Thoughts and Memories," and "Sermons in Miniature" he is also the associate editor of "The Missionary."

CHAPTER IX

THE MODERN ATTITUDE TOWARD RELIGION

BY REV. HENRY E. O'KEEFFE, C.S.P.

IT may not be amiss to venture a special and personal counsel of perfection to those who are interested in what is now termed the non-Catholic Movement.

The difficulties of projecting sympathetically the Catholic mind into the myriads of mental moods of the non-Catholic mind, are enormous. The Greek word "sympathy" indicates a temper of mind and heart which not only sees the other's soul but suffers with it. There is a gigantic barrier towering between the non-Catholic instinct and religious sense and that which, in the Catholic mind is called Faith. In this mighty fact lurks the reality of the non-Catholic problem for Catholics.

The modern cants of liberality by which the religious mind sets such store, have a sincerity which even the trained Catholic mind does not at all times perceive. Non-Catholic religious prejudices are not the outcome of one day or of one motivation. They are complex, radical, subtle, chronic.

The central security of Catholicism impels the Catholic of limited educational and personal resources to retire into a retreat of misunderstanding of the non-Catholic mind. Here he can grow intellectually blind and dumb and wrap his mind in a vesture of prejudice equally as disastrous as the unconscious bigotry of the non-Catholic mind.

The imperfection of appreciable religious sympathy be-

tween Catholics and non-Catholics arises from the circumstance that the Catholic system is so intellectually safe and possesses such a total, cherished religious opinion, that there is no duty or moral effort developed to consider any other religious system. This of course from one angle is for the Catholic a splendid quality but the gift may produce a defect in limiting the vision of the Catholic in studying the mental attitude of the non-Catholic believer. This truth must be kept in mind when we approach any religious investigation. Such investigation is not infrequent even among the laity. Those who are merged in business generally do not study religious questions except as they affect their interests.

Yet religious difficulties are naturally talked about in clubs, academies and wherever serious men are associated.

In society it is not polite to provoke religious disputation, yet religious opinions drop very glibly from the lips of the worldly minded and in the most frivolous gatherings.

Now all this discussion and study are an indication that the religious instinct in man is quite as insistent as it ever was.

Hence the necessity of that mental development on the part of the Catholic apologist to interpret rightly the modern attitude of the non-Catholic mind toward the Holy Catholic Church.

Almost all the high-class Agnostics see the indispensable-ness of religion to human life. The spirit must be fed on something, even more than the body! Everywhere the vehemence of religious discontent is intense. What more frequent than religious conventions, public controversy, missions, revivals, open-air meetings for prayer, street preaching, evangelical alliances? Ministers of different denominations are taking each others' pulpits, ministers of different denominations all taking part in one and the same service, ministers of different denominations denying doctrines that they have preached for years, although in many of these acts there is radically a denial of the objective value of known dogmatic truth, although they may manifest the principle of the rela-

tivity of human knowledge; nevertheless they portend the nature and violence of religious dissatisfaction, and the widening out of religious sympathy. In the universities, where religion is oftentimes cold—sometimes dead—it is nevertheless used as a practical, while it may be considered only an abstract good. Sometimes one may find a student who admires Christianity, as being conducive to a high ethical standard of morality, yet who would do all in his power, because of some inherent personal prejudice, to oppose its extension and embodiment.

As indicative of the spirit of inquiry in the science of religion, a new word has been coined to distinguish a fundamental idea: "Churchianity" as opposed to "Christianity." Curses are hurled at "Churchianity"—benedictions showered on "Christianity." Christ is applauded, the Church hissed. Declamations are filed against churches, creeds, and clericalism, because they shackle and choke the freedom and essence of religion. They are charged with having wrapped around the beautiful body of religion a vesture woven of the human accretions of the centuries. Nevertheless religion is praised, sometimes exercised; but theology is attacked—attacked because it is considered to be the creation of ecclesiasticism: the expression of the minds of successive generations of priests and parsons. Nevertheless religion is respected, sometimes loved, but Scripture is discredited—discredited because of reputed errors in history or geography or science.

Yet the denominating intention in all this opposition is to promote religion, but in a freer and fairer form. Men seek to safeguard the idea of religion, yet, at times, will not admit the necessity of its concrete living embodiment. It is illogical, to be sure, but that such a distinction should be made at all betokens religious thought, and a craving for change, transition or upheaval. This craving for something religious seems to me to give the reason why a partial negative religion, why a moral system like Buddhism, could get a hearing at all in a country like ours. The appetite for the curious, the mys-

tical, the occult, prompts emotional natures to listen and accept, just as if Christianity did not possess for them every healthy religious idea, every jewel of religious truth, and in a more precious setting. Similar reasons may be presented for the spread of Christian Science, Spiritualism, Faith-healing and Theosophy. Doubtless there is in them some religious sincerity but just where the diabolism in these beliefs begins and where deception ends, and what part hysteria plays over all, it is very difficult to determine. However, these defects argue not the lack but the excess of faith. Doubt is the lack of faith, superstition its excess. Beliefs like these show the symptom of that fermentation, upheaving the torpid religious mass—it is the chemical reaction, so to speak, necessary for the leavening of the meal. From out of the heaviness and dullness, the sourness and stench, the kinks and bubbles in the lump of dough shall be quickened into life, the sweet and wholesome bread of religion. So, too, is it unreasonable to hope that below this complex religious disturbance there is throbbing something more than human, an energy which it pleases us to call the new leaven in modern life?

All vital problems are at bottom religious. It has been denied, but it nevertheless seems true, that as of old; so in the modern history of Europe, all the great struggles have been fundamentally religious. The most popular among religious questions is that of Christian Unity; but it has been mooted so much of late that we almost grow faint at the mention of it. This arises, not because we deem the subject unimportant, but because we have seen it used as a peg for men of shallow habits of mind to hang their words upon, out of lack for other and sincerer thought. But it is the strongest expression of that fermentation which is stirring beneath the religious mass. There are spirits among us, who constrain us to believe that to gather together the splintered sects of Christendom seems a dream which is not all a dream. Christ's preeminent prayer, the songs of prophets, the aspirations of holy men throughout the modern world, provoke the conclusion that

no mere negation in history could arouse such universal demonstration. Enthusiasm concerning it has become contagious, and, like all great problems, the many are waxing fervid about it, but few contribute much to its solution—"seeing it, they see it not." It has become the fashion in lectures, speeches, essays, and even sermons, to deal in contrasts, to alarm by prophecies of war as against peace, to draw on popular sympathy by the accentuation of striking inequalities, as for instance, the horrible contrast between the poverty of the poor and the wealth of the rich. Yet in this it would not be unfair to say that some of such speech is but sham and pretense. As for the union of Christendom, human intelligence, and knowledge of history, assure us that it is not only impracticable but impossible. Yet it is in the nature of religious movements that oftentimes, like leaven, their workings are in secret, and their agents led not so much by human wisdom as by Faith—so it may be with the question of Christian Unity. No light is being shed, but divine voices may be speaking in the darkness of the night.

Is our age religious? We cannot tell—we do not know. Yet of this we are convinced, that if it is not a religious age, it certainly is not irreligious. What is the meaning of this recent reaction against the glorification of science, except it be a dim recognition of the higher life which moves beneath and above the material bulk? Why have the most material scientists changed their complexion of mind in relation to religion? Why have they begun to appreciate so keenly its usefulness even while they deny its validity? The conversion of a great mind and the change of intellectual basis of a great thinker are mental transformations, which ought not to be made little of when studying religious problems. They indicate the trend of modern religious mentality.

The Necessity of Change in Religious Controversy

The subsequent quotation is taken literally from a pro-

foundly serious editorial in a reputable religious journal, "The Living Church," February 10, 1923:

"Most curious of all the phases of this mystery is that each of us is invariably sure that he is right in his conclusions to-day, while granting that he was wrong in his differing conclusions a year ago. True, he was equally sure that he was right a year ago, and now knows that he was wrong then in spite of his previous positive assurance; but this knowledge of his previous error does not suggest to him the fact that his mind is no more infallible today than it was last year, and that having been wrong last year, he may also be wrong this year. Indeed it is quite conceivable that he was right in his conclusions last year, as he believed himself to be at the time; and wrong this year, when he has reversed those conclusions.

"Unhappily we cannot even postulate a growing nearness to the appreciation of absolute truth as time goes on."

This is a philosophic attempt to justify ethically the want of moral courage and authoritative action of a distinguished Bishop to face squarely the evidences of irreverence, ignorance and disbelief of the Rector of an important city church. The Bishop has already admitted that the Rector is personally and privately guilty of heresy. But the judgment is according to that which is sometimes called in law, a Scotch verdict, "guilty but not legally proven." The final quasi-Ecclesiastical decision of the Bishop is significant. It is couched in these terms: "There for the present the matter rests." It is also the editor's philosophic opinion that even in the domain of religious knowledge, under some conditions, the mousetrap is the same as the mouse. Indeed, in a moment with the progress of science, the mouse may turn into a trap. In other circumstances it is not the mouse which is caught by the trap but the mouse catches the trap. In certain crises not only is the Rector on trial, but likewise the Bishop. There are times when one and not the other is on trial, and there are times again when neither are on trial since under another light there is no such thing as heresy and heretics never actually existed.

The things of Faith and Divine revelation although objective in nature, are subjective to man's mind and depend on his acceptance and interpretation. This is to all appearances closely reasoned out by the editor. In the process he not only respects and accepts the prerogatives of reason, but as a result of his ratiocination, he triumphantly smashes all reason and reasoning to pieces. It is as if one should present you with a new and becoming hat and then crowned the kindly deed by beheading you. In this article under question there is, moreover, philosophically at least, though the writer may not know it, an odd mixture of every twist of thought concerning the source of knowledge, from the Subjectivism of Kant, now beginning to be discredited, to something like James' theory of Pragmatism. With the editor there is no fixity to truth or to its interpretation. This is his conclusion and accordingly the deposit of faith is intrinsically impossible. Therefore, the sentences of this editorial can never be judged as a specimen of clear objective thinking, but they are of value as an illustration of the mental attitude of thousands and thousands of saintly and lovable members of the Anglican system. It is but cruelty and ignorance to condemn them totally as being in bad faith since they never had good faith, or rather they never had faith as it is understood and technically expressed by the intellectual masters of Christendom. For example, witness Gore's confusion concerning the rights of reason and the virtue of Faith in his new and extraordinary book, "Belief in Christ." Numberless fine types of the Anglican system possess the full and overflowing heart, but not the logical head or imperative will of Christianity. So intellectual vagueness, like a mist, hangs over all—the valleys, the hills, and even the highest tops of the mountains. In such a mood of obscurity and under the spell of personal desire did the lovers in Shakespeare's tragedy seem to mistake the nightingale for the lark. Yet to the sane and alert observer, the lark is ever the herald of the morn, and it is the nightingale which sings nightly on the pomegranate.

In the same editorial under discussion there is the following utterance: "Catholicism, Romanism, and Protestantism have each had its martyrs." Now it is not to accentuate the well-known Branch Theory that the author writes. Nor has he the base intention to offend, but he means by "Catholicism" Anglicanism, and by "Romanism" what is ordinarily called Catholicism. With superb equanimity he assumes that these divisions are fixed, accurate and real. It has never once occurred to him that there would be some difficulty in proving that the historicity of the Roman theory is less authentic, integral and sound than the Anglican. He has given it no thought but he has picked up and used a deal of current phrases thoughtlessly uttered, which make him think he is thinking.

I have on my desk a prospectus of the Protestant Episcopal Cathedral to be constructed at Washington. The Dean in projecting the plans for the future of the building does not hesitate to say, that as the Capitol symbolizes the American Republic, so the Cathedral will symbolize the American Church. Moreover, that it will be the Westminster Abbey for the United States, where will be buried all the great and noble Americans of coming generations. Now the Dean is a holy man and capable, but, nevertheless, culpable in turning the object of his hopeful vision out of joint with the circumstances placed and the principles involved. Yet he is the most genial and generous of men with never a motive to violate the most delicate religious sensibilities. One might venture, but with reverence and even tenderness to conclude that in this matter, at least, the Dean has postulated for the future a contingency which by its very definition and nature can never come about. He has done so sincerely, religiously, but out of lack of accurate learning and correct thinking.

It is this inscrutable and elusive condition of modern religious mentality in the Anglican system which makes it so difficult to be brought within the pale of logic and definite thought. A rigidly trained controversialist, may, under the stress of

impulse, wax impatient and be a setback to him, whom he fain would win to the Catholic idea. The chronic reiterations of tactless apologists and missionaries concerning the negative defects of opposite modes of religious thought, have thrown many an earnest seeker off the scent. The whole structure of the Catholic economy is elaborately reared by the consummate experience of centuries. It is natural and easy of acceptance to him who is born and educated in it. His creed is often in his blood. He is intolerant sometimes and cannot by a sympathetic effort of imagination, project his mind into the mental mood and secret moral struggles of his opponent. How slender and minute are the desired results in comparison with the never-ending stream of religious controversy.

Would not a change in its spirit by insistence on the positive attractions of Catholicism, since it is ever a sublime witness for itself, be more subtle and alluring? Very often disparagements are so ruthless and manifold that they irritate and put on the defensive even an honest and impartial adversary. Myriads of influences latent, unperceived and otherwise, come into play during the process and final act of religious conversion. It takes all the genius of Newman to sound but partially the perplexing deeps of the human mind in its relationship with Faith, spiritual sense, and reversal of doctrinal belief.

How then can any Catholic apologist, however zealous to bestow on man the treasures of eternal truth, lose his patience at the lack of perspective, mental confusion and ill-adjustments of the Anglican theory, as a valid system of religion?

The Reason for the Non-Catholic Movement

Unconsciously we look for tangible, seen results, even in things of the spirit. This fact underlies much of our reasoning about non-Catholic missions. It is one of several substantial, although not insuperable difficulties, against the labor and expense of giving them. Their preeminent and overwhelming

purpose is ultimately the same as that of a technically Catholic Mission—the moral security of souls.

It can be said rightly that, judged by the rigid measurement of records and numbers, the converts acquired are limited, when compared with the output of energy and zeal exercised by the few Missionaries who have had the courage to continue, under the most adverse circumstances. Perhaps apathy is too harsh a word to use in reference to the clergy when we are trying to diagnose their motives for refusing to adjust opportunities for the furtherance of the work.

It is not on their part an embodied protest, but it is remotely and negatively a lack of moral effort to aid those who are alive with an enraptured hope and impassioned desire to gather all men within that living, throbbing organism which we call the Holy Catholic Church.

Exclusive of those pastors who are wearied with the burdens of operating school, church, and rectory in poor districts, there are others who, financially well placed, could bring benedictions straight out of heaven into the homes of those who might justly be regarded as their non-Catholic parishioners. In few instances do non-Catholic missions antagonize non-Catholic brethren. They rather create a kindly feeling of charity and good fellowship among all. They disabuse non-Catholics of those unspeakably false impressions about the Catholic system which have been lodged in the minds through long antecedent processes of education, family-history, environment and myriads of other influences.

Although the priest is provoked to consider the subject more seriously, when once it has come to his mind that the whole non-Catholic Movement would, if compactly organized and practically exploited, contribute in large volume to the alteration of the National mental attitude toward Catholicism. Its noblest aim is the transformation of public opinion with regard to the Catholic Church. There are times when Cardinal Newman, the great master of these matters under discussion, seems to think the conversion of his country would

be individual and not collective and national. Yet he is too holy and searching in his observation to refuse a tribute to any consecrated method which had for its purpose so sublime an ideal.

Regarding the non-Catholic question on a large area and in reference to the United States, the difficulties are more prodigious than in any Protestant country in Europe. There for example, as in Holland and England, they are dealing with one country and nationality and with religious faiths intensely believed and intensely lived.

Here, we are approaching a whole continent of not only heterogeneous but conflicting elements believing (if believing at all) in expressions of religion doctrinally disrupted and accordingly not definitely affecting life.

Is it outside the truth to aver that the external failure of non-Catholic missions in this country can be reduced to the want of the sacrificial note in the benefactions of the laity and clergy? When we affirm our respect and appreciation of the generous instincts and pious enthusiasm of many of the faithful and the manifold obligations and demands of the clergy, we are constrained to guard ourselves against any excesses of judgment or speech.

But the reproachful fact remains that outside the Church's line of matchless organization, there is great poverty of performance in trying to win those countless spirits who in their religious aspirations, unknowingly, appeal to us. Our condemnation becomes more acute when we are face to face with our boundless wealth in this prosperous Republic.

That we should manifest a larger sympathy for those who are wearily struggling for success (material and spiritual) in the activities of the non-Catholic missions, is very apparent, when we remember that our traditional methods of religious controversy have to be turned upside down. This necessitates a dire need of Missionaries who are so broadly gauged in their intellectual equipment as to project readily their minds into the mental mood of the one seeking earnestly the reality of the

divine truth. There must exist, likewise, the robust strength of the spirit, which will not suffer the Missionary to wax disheartened at the slender evidences of the fruit produced by his incessant labor.

Was there ever less accurate thinking, writing and preaching about the constructive motives for religious credibility than there is today? To many, if not all, outside the pale of the Catholic economy, we are talking, if not in a dead, then a foreign, language. You have but to interrogate the most highly educated person within the circle of your esteemed acquaintances for his definition of divine Faith to learn how far adrift he is from your centre of believing. Discussion with him is perhaps salutary and clarifying but controversy is hopelessly futile.

As with the shepherd so in a more severe degree is it similar with his flock. You cannot assert that he is in bad faith because he has not that faith which you have determined according to your theological terminology. There is not even a confusion of terms since he has no terms. Yet he has something real lodged in the complex structure of his mind and heart which may be (as in some types it is) of moral support and comfort. It is in the study of such spiritual, intellectual or emotional processes that Newman demonstrated the piercing scrutiny of his genius in "The Grammar of Assent." It is a serviceable book of apologetics for priests. A startling example of the differentiation and stupendous distance which we are from the norm of thinking and ratiocination in the modern religious mind, is instanced in the building of the Cathedral of Saint John the Divine in New York. Millions and millions of dollars were collected from the donors prompted by a slogan which caught up and enhanced the popular imagination: The Cathedral, a great civic monument was to be, likewise, a temple wherein would worship Americans "of all creeds and all nationalities." The rallying cry of supra-nationalism and latitudinarianism (both intrinsic impossibilities under the circumstances) extorted generous con-

tributions from the purses of all species of Protestants, Jews (orthodox and rationalistic) agnostics and even unbelievers and finally Catholics.

This is an apt illustration of the trend of modern religious sentiment. How is this religious confusion with its winning plausibility and far-reaching breadth to be excluded from the public mind of the vast majority of the American people? Among several means the most forceful and sacred is the non-Catholic movement.

The task is Herculean but the Church is instinct with the breath and energy of Christ. It is His Life made manifest in life. We are not asked to make the non-Catholic cause a ruling and divine passion, although that would be laudable, but it is ours to be of service in our own position and measure.

Converts' Leagues as Aids to Conversions.

The primary object of The National Catholic Converts' League, as stated in its Constitution, is: "To unite converts to the Church and Catholics reared in the Faith in an organization for the propagation of Catholic doctrine with a view to promoting conversions and for the instruction of Catholics in the doctrines of the Church."

The methods adopted for promoting the objects of the League are as follows: (1) The members of the League are encouraged to make frequent offerings of prayers, Communion and good works for the intention of the League; (2) At frequent intervals meetings are held at which lectures are delivered which explain Catholic doctrine and other matters of vital interest to Catholics; (3) Financial assistance is given to needy and especially to ex-Protestant ministers with dependent families; (4) Home and foreign missions and other "convert making" agencies are assisted financially; (5) Through the League's meetings an opportunity is given to Catholics reared in the Faith and converts to the Church to meet one another; (6) Catholic literature is distributed gratis.

Another and most important work of the Catholic Converts League has been to introduce important Catholic missions and causes to the American Catholic public, in particular the missions of prominent European Catholics who have come to this country seeking the assistance of American Catholics. The Catholic Converts' League has introduced to the American Catholic public and supported the work of many of the most important Catholic prelates, priests and laymen who have visited this country in recent years. In this work the League has been conspicuously successful and of international value to the Catholic Church.

Among the distinguished people who have lectured before the Catholic Converts' League of New York may be named Sir Bertram Windle, former President of the University of Cork, Ireland; the late Mr. Cecil Chesterton, Professor Henry Jones Ford of Princeton University, Professor Carlton Hayes of Columbia University, Very Rev. Bede Jarrett, O.P., Provincial of the English Dominicans, the late Mr. Wilfred Ward, editor of the Dublin Review; Very Rev. Vincent McNabb, O.P., Dr. Hugh Pope, O.P.; Dr. Richard Downey, President of the Catholic Missionary Society, England; Rt. Rev. Monsignor Arthur Barnes, Catholic chaplain at Oxford University; the late Rt. Rev. Monsignor Sigourney Fay, Mr. Louis H. Wetmore, formerly Literary Editor of the New York Times; Mr. Shane Leslie, editor of the Dublin Review; Dr. Frederick Joseph Kinsman, formerly Episcopalian Bishop of Delaware, who made his first public address as a Catholic under the auspices of the League; and Rt. Rev. Monsignor Richard Barry-Doyle, whose first lecture in this country was delivered at a meeting of the League.

The lectures of the Catholic Converts' League are among the best attended Catholic lectures in this country, and are attended by non-Catholics as well as Catholics. By means of its lectures the League has been an important and active factor in diffusing the Catholic Faith and working for the conversion of America and of foreign lands. Through holding its lec-

tures in public halls the League attracts to its meeting many non-Catholics who hesitate to enter Catholic Churches for the purpose of hearing Catholic doctrine expounded.

All the lectures of the League are free to members and their friends with the exception of the one annual paid lecture for which tickets are sold to raise funds for the League's many important undertakings. While members are requested to purchase tickets for the annual paid lecture, the purpose of such tickets is not obligatory in any sense for membership in the League.

The Converts' League takes an active interest in and assists to the best of its ability all Catholic movements for the reunion of Christendom, especially those movements working for the reunion of the schismatic churches with the Holy See.

Through the generosity of its members and through appeals made to non-members the League has raised considerable sums of money for important Catholic works, such as the sum of five thousand dollars for the important mission of Monsignor Richard Barry-Doyle in behalf of the persecuted Christians of the Near East. The Catholic Converts' League, during the World War, was able to save and in great part maintain the Belgian Jesuit Mission in India, a mission which would have collapsed through lack of available funds had it not been for the financial assistance rendered by the Catholic Converts' League. Each year the League contributes a certain sum to this mission for the support of one of its catechists. The League has also contributed to the financial support of the Dominican and Passionist missionaries in China, to the Maryknoll Foreign Mission Society, to the convert community of Benedictine monks at Caldey Island, England, and has rendered considerable financial assistance toward the foundation of the Apostolic Mission House, which is under the direction of the Paulist Fathers, at the Catholic University, Washington, D. C. The League has also sent contributions direct to the Holy Father for the Papal relief work in the Near East.

In 1923 His Holiness Pope Pius XI sent not merely the Apostolic Benediction to all members of the Catholic Converts' League, but a very special personal blessing to all members as well. His Eminence, Cardinal Tacci, Secretary of the Sacred Roman Congregation of the Oriental Church, has expressed the thanks of the Holy Father and sent his own personal appreciation and blessing to the members of the Converts' League for the League's support of the movement for the reunion of the schismatic churches of the East with the Holy See and for the financial assistance rendered by the League to the persecuted Christians of the Near East.

His Eminence, Cardinal Hayes, Archbishop of New York at the annual paid lecture of the League at the Hotel Plaza, New York City, on April 22nd, 1922, spoke as follows concerning the League and its work:

"I shall go away tonight edified and instructed, as I have always been edified and instructed by the lectures I have heard at meetings of the Converts' League. The League should receive the encouragement and support of our Catholic people of New York. It is leaving the door open to those outside the Faith. 'Everybody welcome' is flashed throughout the year to those who will come in and try to find the truth. I am very much pleased with the work the League has done in the diocese and the intelligent manner in which the League's work has been conducted, its lectures handled, and with the effects of its labors in the diocese. The Converts' League fills a distinct gap in the Catholic life in New York."

The Converts' League does not desire a too large or unwieldy membership, and seeks for quality as well as quantity in its membership, desiring particularly as members people of all classes of society who are interested in the League's work for the conversion of America and other lands. Members of the League are asked to assist the Board of Directors in securing as many new members as possible among their friends who will loyally coöperate with the Archbishop of New York and the officials of the League in its many activities.

It must be emphasized that all Catholics are eligible for membership in the League. Catholics reared in the Faith are desired as members as well as converts to the Church. A large proportion of the members of the League are "born Catholics." All that is required for membership in the Catholic Converts' League is an interest in the propagation of Catholic truth and in the conversion of the world to the Catholic Faith.

Street Preaching a Means to Make Converts

Speaking of the enthusiasm of out-door preaching in England, even in the villages and the remotest outposts of the Faith, Father Hugh Pope, O.P., when in New York, related some of his experiences. Once, while at a Dominican priory, he attended a clothing of novices. One novice he especially noticed and believing he knew him, asked where they had met before. "Oh!" was the reply, "I used to be a heckler of the speakers at Marble Arch in London."

It seems strange, yet, I think true, that difficulties stand out more prominently here than in England, when considering the hope of having street-preaching in our American towns and cities. Yet the difficulties may be imaginary. In any event, the English Catholics have faced and conquered theirs. Perhaps they were more real than ours. I have stood in Hyde Park, London, on Sunday afternoon and listened to all fashions of speech and speaker, orating about religion, morality, the government and what not. If I took it all to be a true indication of the state of things in England, I would, promptly, arrive at the conclusion that the British Empire was on the verge of dissolution. This scene and the situation generally is not taken seriously, but it is impossible, for even a casual observer, not to be impressed, not only by the fact itself, but by the plausible nature of some of the truths even crudely expressed. Impelled, furthermore, by a sense of curiosity, I linger to listen. Every word, either for good or ill, is heard.

Some thought does remain with me, however impervious I may seem to be.

Now, if there be any substantial scientific value to what is so readily and indefinitely termed mob-psychology, it would be the stern fact that any and every crowd can be swayed, without a moment's notice, by a human voice, uttering a human speech. I have seen it manifested in Columbus Circle and Union Square, New York. Thus Billy Sunday is not a phenomenon. He has merely learned the method and applied it with all his virile energy. The Jewish people around Cooper Union and old St. Mark's in the Bowery always listen respectfully to the Salvation Army lassies and evangelists, even when they reduce all eternal salvation to the august Personality of Christ. The Jewish auditors do not believe, but they listen. Such listening must in the process of time, ultimately, affect some in some manner. They may not accept but they are being religiously broadened and must eventually be disabused of preconceived notions lodged in their minds. Political science acknowledges the serviceable force of the spoken word to the plain man in the street. So the more hazardous the risks of a political situation the more elaborate is the system of outdoor campaign. Popular attention is arrested and results acquired which could not possibly be obtained in public halls and indoor political meetings.

This fact solemnly applied to the momentous propaganda of authentic religion is the basis of all the various reasons for beginning the experiment of street-preaching in this country. From the opening to the finish, the source of its operation must be with the Bishop, set by the Holy Spirit to rule the See, in which the experiment is being tried. The exponents of the system must be priests officially constituted and duly tested and accredited by him. With the Bishop and among themselves there must be candor, sympathy, coöperation and consultation. In disputed points of theory and action, final judgment and all ultimate control must rest with the Bishop. If this is necessary for an approved official and trained priest-

hood, it is ten times more important for the lay movement of catechists and lay street-preachers, be they paid or otherwise. The theological principle involved, must always be safeguarded. A pious and intelligent laity will, at once, see the necessity for this.

When I became a Knight of Columbus and attended the meetings of the organization, I marveled at the fluency and knowledge of the laity in discussing religious matters. Nevertheless, for the present, at least, I think it would be rash, if not dangerous, to institute a corps of lay-missionaries before the educational department of the lay apostolate is definitely and objectively established. Then, perhaps, the Knights of Columbus authoritatively directed would start this stirring and heavenly work. True, it is being splendidly done by the Catholic laity in England. But there the mode of education is more rigid and thorough. Already they have compiled their hand-books of rules and framed a definite constitution, with explicit methods of doctrinal, spiritual and practical training for the catechists and lay missionaries. They are operating admirably in several dioceses of England. There are branches in Liverpool, Birmingham, Cardiff, Newcastle, Plymouth, and prospectively Nottingham and Portsmouth.

It is a glorious tribute to the sincerity and zeal of Catholicism in that nation. It was Cardinal Newman who said: "In all times, the laity have been the measure of the Catholic spirit."

Now, that which is being done abroad can be done in America. But the movement must be actually systematized and some one must begin the beginning. Not even from one angle can it be looked at as impossible. Any one who has heard David Goldstein, the Jewish convert, talking in the street to a motley assemblage of laborers on religion and the economic defects of Socialism is immediately provoked to think of the good he is doing for the propagation of religion. Then others like him and others. Cardinal Wiseman and Cardinal Bourne have called attention to the existence in many dioceses

of France of bodies of priests known as "Missionaries Diocesans." They are diocesan priests, banded together under a simple, brotherly rule, to do the work of the diocese, which cannot be done by the priests, "who are tied down by the ever-present responsibilities of a parochial charge."

Such a constituency (never very numerous) of secular priests, educated, let us say, at the Apostolic Mission House, Washington, or elsewhere, could be attached to every large diocese of the United States. When not employed for non-Catholic missions in the churches they could give these same lectures and answer questions in the squares or parks or streets of the cities and towns. Some times these places are conveniently near the Catholic churches as in Logan Square and the New Parkway, to the Philadelphia Cathedral.

It is a sweet and gentle memory to refer to that out-door troubadour, St. Francis of Assisi, with his flock of Friars, as was their wont, speaking in the open, the gracious things of the Gospel, for the people along the roads. No Salvationists ever shouted the Holy Name more loudly or beat a drum more violently, than did the bedraggled tramps who helped St. Bernardine of Sienna to draw a crowd at the street-corners. They used cymbals, pipes, horns and drums. They carried by night transparencies and oil-torches. They flaunted banners of sheep-skin parchment, with nothing inscribed but the word "Jesus." A large wooden crucifix went before this noisy procession of pied vagrants and ubiquitous riff-raff of the community. To them the Saint preached his unctious doctrine, sweeter than honey in the comb.

If we are to have street-preaching we must put on the ingenuousness and Faith of the Saint and rid ourselves of the self-consciousness and timidity of the worldling. Until then, we shall talk of vulgarity and the lack of dignity and ill-manners, cheapness and familiarity; that is, if we regard the subject of street-preaching seriously, and can see in it one of the means that could be consecrated and safely directed for the extension of Christ's Kingdom on earth.

Many times I have watched the crowds and stood amongst them and heard their remarks, in several cities of this country. The speakers preach fundamental religious truths, the sound, wholesome Catholic doctrine of the Atonement, Propitiation, Redemption and Love of Christ. They are not controversial or theological, because they are not technically learned but rather simple and devout. They do not attack or deny such truths as the Divinity of Christ or the existence of a Visible Church or the value of the Sacramental System. They do not touch these questions. They are omitted for the radical and all-embracing subject of the Love of Christ—the human appeal—to the hearts of a listening crowd—of Him who died for all.

Already the Catholic street-preacher has his cue. The note is given on which he is to attack. If he is quick-witted in the knowledge of men's souls and cognizant of the divine element in the meanest street-rabble, and above all abounds in the Love of Christ, no fuller measure of delight can encompass the heart of any American priest ordained, to go out in the highways and the byways and compel them to come in.

Was there ever a more golden harvest, ripened for the reapers?

The Religious Conversion of the American Jew

When David Warfield, who is a Jew by birth, portrays Shylock he makes the acme of grief, not so much the loss of his daughter, Jessica, and the ducats, as the decision of the Venetian Court, that the Jew must "presently become a Christian." This is a shattering blow to Shylock. The poignancy of his woe is depicted in his white emaciated face and broken voice. As he passes out of the back door of the court, he is accosted by a cadaverous monk—the usual stupid stick—the stage monk, who holds aloft a crucifix. Shylock shudders at the sight of it, bends under it, and buries his face, suffused with shame, in his spare hands. It is a by-play of Belasco's dra-

matic genius, who, by the way, is also a Jew. There comes, at once, to the Christian spectator the sickening sense of revolt, at an injustice done the Jew. In spite of the mercilessness of the Jews, Christian sympathy goes out to him, that he is bidden to the baptismal font. Shylock's insincere and last word is "I am content." That garrulous spendthrift and thief, Gratiano, who has stolen the Jew's traitorous daughter, spits upon his Jewish gaberdine and into his ear hisses this grim piece of irony:

*In christening thou shalt have two godfathers;
Had I been judge, thou shouldst have had ten more,
To bring thee to the gallows, not the font.*

It is a splendid stroke of Shakespeare, manifesting the horror which overtakes a Jew at the mere thought, not so much a sinning against the light, as twisting the course of the blood in his veins and becoming a Christian. For a Jew is a Jew because he was born a Jew. His creed is in his blood. This is the explanation of the sudden outbursts of scorn at any organized Christian movement to religiously convert the Jew. It is prompted not merely by pride of race but by the moral satisfaction of his own traditional and racial religion.

Now, at once, is seen the barrier insurmountable between a devout Jew and a devout Christian. The Messianic idea, with its historic adjustments, so strikingly fitting (even in petty detail) with the person of Christ, is regarded by the modern nationalistic Jew, if not with indifferentism, then with the interpretation, that it is but a sublime dream or a vision beheld in fancy, by a prophet, poet and seer. Hirsch would have us believe that Christ is a great Jew, but the victim of Roman intrigue and crude public sentiment. In keeping with the theory of modernism, he believes that this Christ has been invested with a perfection and glory, bred in the romantic imaginings and hero worship of man. This, in some respects, is not unlike accepted modern Unitarianism.

Rabbi Samuel Schulman, in his work on "Jewish Ethics," says, in the opening sentences, that "the center of the Jewish religion is not dogma, but commandments, not creed, but deed." Is not this, apart from the racial aspect, the concept of many a sect of the Christian religion? Judaism, except with the older generation of believers, has degenerated into a kind of high-minded agnosticism. This is ably personified in a type such as Felix Adler, with his "School of Ethical Culture." The constituency of Jews who attend the Christian Science temples and practice healing do not become Christians, but pick up the psycho-therapeutic element in Christianity for its practical value to health. The profound and far-reaching racial strain abides in every Jew who uses the system of Christian Science. No intellectual conviction is demanded of him—no definite creed or fixed mode of conduct. With Catholicism the case is tremendously different. The difference explains the paucity of Jewish converts. Yet Catholicism is the only Christian system which can explain the religious attitude of the Jew. Furthermore, it is the only system which can prove the divinity of Judaism. For without the divinity of Judaism, the authenticity and integrity of Catholicism could not exist. The same law in its perfection of continuity runs like a golden thread through two pieces of fabric, when sewn together. Cardinal Newman has averred that even Christianity has not outrivalled the Hebrew literature, and that it is necessary, for its Christ consummates the law of Judaism and gives a consistent, logical position to the longings of the Hebrew prophets. The racial hatred of the Jew is not alone the defect of the Christian. In moments of domination and victory the Jew has likewise historically expressed his vindictiveness for the Christian—Lenin, Trotsky and Tchicherin are said to be the very symbols of Semitic revenge. It is impossible to determine how far this statement is correct. The Jew cannot trust the Christian. The American Jew, Rabbi Stephen Wise and other Israelitic leaders, have revealed this sense of distrust, in their condemnation of the Oberammergau

Passion Play as anti-Jewish propaganda. No asseveration could be more aside from the truth. Its ignorance of the fact is only equalled by the virulent excesses of Henry Ford, in his study of "Jewish Influences in American Life." Lack of accurate information, immature judgment and racial opposition are the ingredients of an irritant which keeps up the inflammable hatreds of Jew and Gentile. If there is any solution of so distressing a problem, it must be found in the American Republic, which is somewhat of a fair field with no favor for any nationality. I marvel at the optimism of the Dominican Prior, Bede Jarrett, who has founded "The Guild of Israel" for the religious conversion of the English Jew. I can see no hopefulness for such an awakening in the soul or mind of the American Jew. But the American Jew is not the English Jew. I am aware of it. However, for that enormous regeneration or new birth into the fuller life of Christ, the principle of atonement, propitiation, prayer, sacrifice, as embodied in the lives of "The Ladies of Zion," will be the most effectual means possible. We have them in the American Republic. They are hardly known to Americans or even to New Yorkers, who live with a million and a half American Jews. The American Jews themselves hardly know of the magnificent prospects of Zion or the meaning of Zionism. Only a handful have gone to Palestine and out of the whole world less than forty thousand have subscribed themselves as citizens of the Holy City. These few have in so brief a time become such a dominant factor that the Christian has been provoked by fear to ally himself, not only with the Mohammedan and Greek, but with his own enemy, the Turk, as against the Jew. Who can prophesy? Perhaps the return of the Jew to Jerusalem is the first process of a profound upheaval—the religious reaction of the Jew—the hope of him who was "an Israelite of the seed of Abraham, of the tribe of Benjamin."

How impressive and precious is that bit of history vouchsafed to us by Eusebius the ancient scholar! He gives us a list

of thirteen Christian bishops, all of Jewish stock and tradition. He presents us with their names which are worth noting for their Hebraic character—Justus, Zacheus, Tobias, Benjamin, John, Mathias, Philip, Seneca, Justus II, Levi, Ephraim, Joseph and Jude. It was one of the apostles—a relation of Christ—and an upholder of Jewish traditions, who was made the first Bishop of Jerusalem. He was of the loins of the Jew. He was known to Jews and Christians for his sanctity of life, being named “The Just.” He was succeeded by Simeon, a cousin of Christ. We remember only the early Jews who did not accept Christianity; we forget the thousands and thousands who did. As a result of St. Peter’s sermons alone, thousands rushed to be baptized. I hardly ever look at a Jew in the streets of New York without thinking of this ancient truth. The Jew is always before me, a mysterious token of a mysterious race—a perplexing symbol of that sublime act of Divine interference. The mystery is more profound when I consider this supreme religious satisfaction. It is indicated in the oratorical discourse of that devout Rabbi, Abram Simon, in this vein:

“Our birthright has a distinctly religious connotation. I don’t know, nor am I interested, in trying to indicate in how far our religion from Abraham to our children has entered into our physical, racial, mental or moral make-up. I am willing to leave the mysteries to God. Our religion is time honored Judaism. It has a right to birth. It has a right to thrive. No religious sect has a right to say what religion has received God’s death warrant; surely none that sprang from Israel’s loins dare announce the premature or desired death of its mother. Israel’s testament, more inclusive than the Bible, will need the ages before it is probated.

“It is a source of sorrow that Judaism, which embodies our religious teachings for 3,000 years of development, is not better understood. Emerson’s sentiment ‘to be great is to be misunderstood’ is tawdry comfort and less truth.”

This, in general, is the mental attitude of the orthodox,

religious Jew. The heterodox, American Jew is rationalistic and for the most part indifferent to any species of religion.

Nothing could be more touching than the sincere Faith of the older generation of Polish, Russian, and Roumanian Jews in America. The keen edge of persecution and the grim fellowship of persecution, borne as a heritage from the old world, has but deepened his Faith. The German and Austrian Jew has been here longer. American prosperity, of which he is a rightful participant, has loosened the bonds of his Faith, but it has not opened a path of light unto Him, Who is the Light of the World. Christ's tears are still spent at the sight of Jerusalem. Frankly speaking, there is not the remotest indication of even a desire to study the claims of the Catholic idea. At least, this is my personal view and the result of my conscientious observation. The historic tragedy of the Jew has been immensely softened in America by his unparalleled success. I cannot bring myself to say that it has made him more religious. I think it has made him less. In this course, the Jew is not unlike the Christian. But suffering in the Christian drives him to the wall and he takes to religion. In a crisis and in misfortune the Jew is religious but always a Jew and never inclined to look to Christianity. He has enough moral support in Judaism. This fact does but make more startling the conversion of the Ratisbonne brothers. It is, when viewed naturally, an astounding psychological phenomenon. The explanation is that the cause came straight out of the sky, like a bolt which struck that Jew of Jews, the one time Saul of Tarsus.

When Shylock curses his daughter, Jessica, and damns her that Hebrew flesh and blood should so rebel and take to wings of flight, with a Christian, he is but exploiting a truth extant today. The same form and ritual of malediction is in vogue at the marriage of Jew and Christian. The solution of the problem is not in the racial assimilation of intermarriage. In this regard, the Christian is as assimilative an element as is the Jew. For the most part, the marriage is not compatible

and the children carry a stigma, born of the crass prejudice of Both Christian and Jew. Moreover, Ghetto segregation in America, be it said to our honor, is a thing of the past. Association of Jew and Gentile is freer in our country than in any other. Perforce, it must in time dislodge many a mood of racial antipathy from mind and heart. Only at this angle can I see any hope for the future.

The work of Hilaire Belloc does not solve but urges the problem to an acute and even irritating degree. Perhaps, he meant the influence of his book to bring the question to a ripened head, since anti-Semitism is still a difficulty, as it was likewise before the World War. In America it is secretive and seething. In Europe it is open and defiant. In a discussion of this question, Weinstock, an eminent Jew, concludes that, "the feeling against the Jew is racial rather than religious." I had a Jewish maiden once say to me that her profession of Catholic Faith had excluded her from Christian as well as Jewish favor. Neither Jew nor Christian would seek her in marriage. To the Christian youth she was a Jewess. To the youth of her own race she had gone out of her father's house and betrayed her own flesh and blood. The surging insistence of the racial instinct is summed up in the cry, which Shakespeare puts in the throat of Shylock: "I say, my daughter is my flesh and blood." Salarino, the Christian, answers the Jew:

*There is more difference between
Thy flesh and hers, than between jet
And ivory; more between your bloods
Than there is between red wine and Rhenish.*

But this is not an answer. It is Christian and warped and does not cover the whole situation. The Christians' congenital antipathy to the Jew is equally reflected in the Jews' inherited hatred of the Christian. This is the monumental impediment to the right understanding of one another's men-

tal and spiritual point of view. The difference is radical, deep seated, far-reaching. No power on earth can uproot it but God alone. The mode of procedure for such a consummation, so devoutly wished for, is reduced to abject, humble prayer—the universal brotherly, genuine prayer of both Christian and Jew:

“I say then, have they so stumbled, that they should fall? God forbid. But by their offense, salvation is come to the Gentiles, that they may be emulous of them. Now, if the offense of them be the riches of the world and the diminution of them, the riches of the Gentiles; how much more the fullness of them?

“For I say to you, Gentiles: as long indeed as I am the apostle of the Gentiles I will honor thy ministry. If by any means, I may provoke to emulate them who are my flesh and may save some of them.

“For if the loss of them be the reconciliation of the world, what shall the receiving of them be but life from the dead.”—St. Paul’s Epistle to the Romans, Chap. xi, 11, 15.

Chesterton a Type of Catholic Convert

It were in no manner wary to speculate concerning the contingencies of the career of a great man who has accepted the Catholic system. However great, he may react, for we have beheld the seeming pillars of truth crack and fall. But perish the thought, for Chesterton seems to have been ethically wholesome from the dawn of his literary life. This is saying much, for he was in adolescence an obscure newspaper author, writing under pressure, and with one hand on the throbbing pulse of public sentiment, which is sometimes overwrought and not always sound. Yet I have heard him say that he wrote many things rashly and which he now would fain withdraw. But this sense of dissatisfaction comes to every genuine artist. I had the honor of knowing his Catholic brother, Cecil, and saw him several times during his visit to

America. Gilbert Keith was in every way a larger man, but the younger brother was not unlike him in clarity of thought and effusiveness of manner and speech. Neither one of them had that hesitancy and remoteness which is so much a part of an Englishman's deportment. I would say the same of Benson, another unusual convert, with whom I talked on a few occasions and heard preach many times.

When Chesterton wrote "Orthodoxy" some of his intimate disciples averred that he would ultimately turn to the road that leads to Rome. They reiterated their suspicions after he published "The Ball and the Cross." Twice I heard him lecture. Each time he asserted that for the readjustment of present complications we had but to hark back to the eternal simplicities of the ancient medieval Faith. My wonderment increased but my distress was most acute, since he never once used the more definite terminology, Catholicism.

At one period in Ruskin's career Oxford believed (and with some evidence) that he was wending his way Romeward. He died outside the pale, but with his spare body, as was his desire, wrapped in a Franciscan habit. Mallock wrote, among others, two books, "Is Life Worth Living" and "Doctrinal Disruption" and his readers forthwith would have him at Brompton Oratory making his profession of Faith. They waxed restive because of his refusal and reduced it to some moral obliquity, since they were certain he was intellectually convinced. So I, on the night I listened to Chesterton, wondered how he could morally stay where he was and not call things by their real names. Then came the news of his conversion to the Catholic idea. In London, on August 24, 1922, he said: "I do not want anyone to talk about my conversion as though it were a highly important matter, but I do not mind it being known." To me the fundamental virtue in his output is his mental humility in the midst of his prodigious information, judgment, insight, fluency and coruscations of wit. He does not value himself the less because he is sure of his ground and has a due estimate of his quality. I was

present when the poet, Edwin Markham, told how Chesterton's voice was heard on two continents. This exuberant introduction was too much for Chesterton's genuine modesty. He chuckled like an overgrown and gigantic boy and assured his listeners that even if his voice were heard on several continents, there would be considerable difficulty in hearing it from the platform on which he stood. He has a nicely modulated voice, but it is small for a body of such ponderous proportions. He reminded his audience that he never faced a company of intellectuals without thinking of the familiar lines of the Roman poet: "*Paturiunt montes nascetur ridiculus mus.*" He has a splendid leonine head, with a great shock of touseled kinky hair, and, not unlike that of Henry Ward Beecher's and Joseph Parker of City Temple, London, as I remember these two distinguished types. When he looks at you intently he draws up his eyes like Theodore Roosevelt. The radical moral defect, the worship of self, which Chesterton detects in the modern expressions of religion, I consider to be the starting point of his journey to the Eternal City. He has said so splendidly: "Of all conceivable religions the most horrible is the worship of the god within. Anyone who knows anybody knows how it would work. That Jones shall worship the god within him turns out ultimately to mean that Jones shall worship Jones. Let Jones worship the sun or moon—anything rather than the Inner Light; let Jones worship cats or crocodiles, if he can find any in his street, but not the god within. Christianity came into the world, firstly, in order to assert with violence that a man had not only to look inwards, but to look outwards, to behold with astonishment and enthusiasm a divine company and a divine captain. The only fun of being a Christian was that a man was not left alone with the Inner Light, but definitely recognized an outer light, fair as the sun, clear as the moon, terrible as any army with banners."

Now I am far from saying that this was Chesterton's first mental process before he had finally accepted the Catholic

theory of religion. From his book "Orthodoxy" I gather that there must have been some perilous adolescent time when he doubted enough at least to betake himself to the fathers of Agnosticism for counsel. But this condition was not enduring, he is quick to assert, "It was Huxley and Herbert Spencer and Bradlaugh who brought me back to orthodox theology. They sowed in my mind my first wild doubts of doubt. Our grandmothers were quite right when they said that Tom Paine and the Freethinkers unsettled the mind. They do. They unsettled mine horribly. The rationalists made me question whether reason was of any use whatever; and when I had finished Herbert Spencer I got as far as doubting (for the first time) whether evolution had occurred at all. As I laid down Colonel Ingersoll's atheistic lectures, the dreadful thought broke into my mind, 'Almost thou persuadest me to be a Christian.' " Elsewhere, however, he had admitted a symptom of scepticism recurrent in early youth. But even this is the confession of a man who was never really entangled in an impenetrable forest. He had, even there, in the obscure darkness, the eyes of faith to see lines of light streaming through the rifts of the heavy foliage and wide trees. What he had of that inscrutable reality, grace, we shall never know and it were unmannerly to struggle to determine. What we do know is that he has come out of the darkness into the light—out of a house of bondage and confusion, into a land flowing with milk and honey. In one of his fine passages our Chesterton asks: "How can we say that the Church wishes to bring us back into the Dark Ages? The Church was the only thing that ever brought us out of them. If our faith had been a mere fad of the fading empire, fad would have followed fad in the twilight, and if the civilization ever re-emerged (and many such have never re-emerged) it would have been under some new barbaric flag. But the Christian Church was the last life of the old society and was also the first life of the new. She took the people who were forgetting how to make an arch and she taught them to invent the

Gothic arch. In a word, the most absurd thing that could be said of the Church is the thing we have all heard said of it." In another place he notes the reasons for this grave injustice: "Christianity is always out of fashion because it is always sane; and all fashions are mild insanities. The Church always seems to be behind the times, when it is really beyond the times; it is waiting till the last fad shall have seen its last summer. It keeps the key of a permanent virtue." These are illuminating words, but they are concerned with the wider conception of Christianity. But one can discover in the subsequent sentences a more definite advance toward the organized, integral economy-Catholicism. "The authority of priests to absolve, the authority of popes to define, the authority even of inquisitors to terrify, these were only dark defences erected round one central authority, more undemonstrable, more supernatural than the authority of a man to think. We know now that this is so; we have no excuse for not knowing it. For we can hear scepticism crashing through the old ring of authorities and at the same moment we can see reason swaying upon her throne."

The obvious impression of Chesterton's coming to us will be more serviceable to a certain constituency of readers than would that of an ecclesiastic of academic precision and exclusiveness. Chesterton is a layman and a free lance. He is an outsider, spontaneous and clean as a whistle. There is something of the irregularity of rough rubble about the masonry of his work. His sincerities are patent. He comes from Fleet Street where once trudged the portly figure of Dr. Johnson. He is not an Archdeacon of a Canon from the chapter or a Vicar behind a walled garden. He is not altogether a man of letters, but also a journalist in modern London. He has a hearty laugh, is about fifty years old, and is not ashamed to enter "a pub" to drink a mug of porter. He is as frolicsome as he was at St. Paul's School and the Slade. He is a layman and his pronouncements have been to the laity. His influence therefore will pass beyond the limit

of a caste. It will be more extensive than even the examples of such eminent lay-converts as DeVere, Pugin, Thompson, DeLisle, Digby, Bellassis, Windle. It will touch a circumscribed area here in America. When he was here he was too polite to open wider our gapping social wounds. Yet there are for us a few clauses replete with penetrating analysis and gentle rebuke which are worth quoting. "If Americans can be divorced for incompatibility of temper I cannot conceive why they are not all divorced. I have known many happy marriages, but never a compatible one. The whole aim of marriage is to fight through and survive the instant when incompatibility becomes unquestionable. For a man and a woman, as such, are incompatible."

In genial fashion he poked fun at us when a flight of enterprising New York reporters rushed at him after this trip to the West, to question him as to how he thought the Prohibition law was working. Said Chesterton: "When you ask me that I am silent. But if you ask me how it is not working I could talk to you all day long."

With similar light-hearted gayety he challenges the crooked vision of the satirist, Shaw, and the monumental historic and scientific pretentiousness of that great man, Wells. He thinks that Shaw's superman who was to steal in on us like a thief in the night has not yet been found, and if he ever existed he was probably killed in the war. There is a racy, artless sarcasm in his belief that popular scientists are ready in speech concerning anthropoid apes, and the missing link, because they are so missing. Every high school girl can be indignant and garrulous about the primitive cave-man who so ruthlessly violated the delicate sensibilities of the cave-lady. Chesterton wants to know if the cave-women ever existed, and if so how came she to be so exclusive and morally sensitive. Indeed, no living soul but Chesterton could indicate with so piquant a flavor all the comic aspects of this reckless theorizing about evolution.

Chesterton's playful manner of dealing with serious issues

and his quips about the foibles of scientific men who so ruthlessly conjecture and arrive at wide conclusions from limited antecedents had brought down upon his head the mocking sneer so easily the outcome of academic censoriousness. It is his mode to string you along with plausible and popular falsities and then with a quirk tumble you in a hole to demonstrate the truth. His wilful indulgence in exaggeration and disdain of intellectual conventionality and "his streaks of irreverent imagination thrown across deeply reverent thought, its occasional exhibition of honest Philistine human nature, unrestrained by fastidious taste—the spectacle, in short of Mr. Chesterton's whole, forcible, energizing self, with its strength and its defects, fired by the Christian dogma and ethics, as though he had lived in the days of Nero and Marcus Aurelius, is just the tonic which a jaded generation needs."

These are the words of the late Mr. Wilfrid Ward. Ward understood Chesterton before his method of exploiting the truth sank down into the English mind. The critics resented what they considered to be his cocksureness and all his quaint conceit and confusing array of paradox. Yet in retort he has never shown a sour turn, none of the rudeness of Carlyle or the impatience of Patmore. Then, too, he attacked English prejudices but as an Englishman who loves England. Thus with no sense of flippancy but in true English earnestness he ridicules what he believes to be the exceedingly foolish and pedantic notion of Anglo-Saxon Solidarity. He is at a loss to define Anglo-Saxon and as for its solidarity he finds it never was very solid and whatever there is of solidarity could readily be reduced to solution.

With equally mellow humor Chesterton fells the Superman because there is no rationalistic basis for his existence and the Prehistoric Man because he is a contradiction in terms. The actual mythology of these personages and the facile and immature ideas about them are created by insufficient observation and the present condition of journalism, the mentality of the authors and journalists and the ways of newspaper circulation.

The interest in the question of the Fourth Dimension and Einstein's theory of Relativity is not half as interesting as the nature of the interest and the types who are interested. In short, Chesterton's drollery when applying the maxims of common sense to nonsense and the imaginary learned divisions and plausible illusions of presumably educated people, is a contribution of high utility to honest thought. This is real service for we are so helpless in the things of the mind and so susceptible to credulity. Any ninny with sufficient self-assertiveness and publicity could proclaim that he had discovered a monkey gland which would rejuvenate the human race and he could get a hearing. Chesterton is the foe of all this monumental pretense of the scientific knowledge of things and of the form of things especially when the nature of the ignorance involved is so profoundly mistaken as to produce serious results. What could be more searching than the light which he shifts on the mixed motives of theorists and professional reformers who are consumed with passion to reform the other fellow, but remain securely and comfortably lodged at home. Here is an excerpt from "Orthodoxy":

"Joan of Arc was not stuck at the Cross Roads either by rejecting all the paths like Tolstoy or by accepting them all like Nietzsche. She chose a path and went down it like a thunderbolt. Yet Joan, when I come to think of her, had in her all that was true either in Tolstoy or Nietzsche—all that was even tolerable in either of them. I thought of all that is noble in Tolstoy: the pleasure in plain things, especially in plain pity, the actualities of the earth, the reverence for the poor, the dignity of the bowed back. Joan of Arc had all that and with this great addition: that she endured poverty while she admired it; whereas Tolstoy is only a typical aristocrat trying to find out its secret. And then I thought of all that was brave and proud and pathetic in poor Nietzsche and his mutiny against the emptiness and timidity of our time. I thought of his cry for the ecstatic equilibrium of danger, his hunger for the rush of great horses, his cry to arms. Well,

Joan of Arc had all that; and, again, with this difference, that she did not praise fight, but fought. We *know* that she was not afraid of any army while Nietzsche, for all we know, was afraid of a cow. Tolstoy only praised the peasant; *she* was the peasant. Nietzsche only praised the warriors; she was the warrior. She beat them both at their own antagonistic ideals; she was more gentle than the one, more violent than the other. Yet she was a perfectly practical person who did something, while they are wild speculators who do nothing."

Again he is of incalculable service in matters religious. His odd fashion of presentment arrests abruptly the popular attention. It is quite unlike the traditional pulpit utterance. There is an example of this in his book, "Heretics":

"When Christ at the symbolic moment was establishing His great society, He chose for its corner-stone neither the brilliant Paul or the mystic John, but a shuffler, a snob, a coward—in a word a man. And upon this rock He has built His Church and the gates of Hell have not prevailed against it. All the empires and the kingdoms have failed because of this inherent and continual weakness, that they were founded by strong men and upon strong men. But this one thing—the historic Christian Church—was founded upon a weak man and for that reason it is indestructible. For no chain is stronger than its weakest link."

Kent, the discerning Oblate, has enlightened us in an article in "The Tablet," about the manœuvres of Chesterton, when he charges on the mistaken critics of Fielding. This is discovered in "All Things Considered." Kent says he opens the discussion by an ingenuous and apparently irrelevant confession that he never read Pindar, the Greek Poet, as he takes care to explain, and not Peter Pindar, whose work he has read. Chesterton, although he does not know the Theban poet, he assures us he can speak as other literary critics, of the sublime strains of Pindar. If a captious reader objects it is because he considers that Chesterton has no right to speak of the loftiness of Pindar's poetry, since he has not read it.

Chesterton responds that this, alas, implies an unreasonable skepticism in regard to the value of human testimony. On the same ground, he insists, the objector could forbid us to speak of Himalayas as high, unless we have ascended them or of the Arctic region as cold, unless we have been there. Truly, he must have the authority of competent witnesses. For otherwise he may be unwittingly repeating praise for which he has no real justification. Doubtless Chesterton takes Pindar's poetry to illustrate his principle for the great singer has his encomiums from the classic and English poets, such as Milton and Gray. So Chesterton contends he can praise Pindar without studying his Greek odes. But he observes—and this main point in his argument—it is otherwise with one who criticizes or censures the poet's writings. To criticize one must know the whole subject. So Chesterton argues that as critics of Pindar ought to know a little Greek so critics of Fielding ought to know a little English and have a real knowledge of the great novelist's productions.

Yet this Chesterton, this relentless logician in the joust, is he who loves tenderly and writes verses with a reticent emotion about the Divine Infant at Bethlehem and Our Lady Mary and the Three Wise Men and that Central Fact of the Incarnation—the Young Mother with her new-born Child. He, it is, who scouts the worldling, suspicious of the possibility of the angelic virtue, with these fine following sentences, fired with a delicate spiritual sense:

"You complain of Catholicism for setting up an ideal of virginity; it did nothing of the kind. The whole human race set up an ideal of virginity; the Greeks in Athens, the Romans in the Vestal fire, set up an ideal of virginity. What then is your real quarrel with Catholicism? Your quarrel can only be, your quarrel really only is, that Catholicism has achieved an ideal of virginity; that it is no longer a mere piece of floating poetry. But if you and a few feverish men, in top hats, running about in a street in London, choose to differ as to the ideal itself, not only from the Church, but from the Parthe-

non whose name means virginity, from the Roman Empire . . . from the most living and lawless of your own poets, from Massinger, who wrote the 'Virgin Martyr,' from Shakespeare who wrote 'Measure for Measure'—if you in Fleet Street differ from all this human experience, does it never strike you that it may be Fleet Street that is wrong?"

In this same work, "The Ball and the Cross," there is a bold stroke of contrast and expression, in the lines which read:

"What phrase would inspire a London clerk or workman just now? Perhaps that he is a son of the British Empire on which the sun never sets; perhaps, that he is a prop of his Trades Union, or a class-conscious proletarian something or other; perhaps merely that he is a gentleman, when he obviously is not. Those names and notions are all honorable, but how long will they last? Empires break; industrial conditions change; the suburbs will not last forever. What will remain? I will tell you. The Catholic Saint will remain."

These and kindred views of Catholic Christianity have been perceived by Chesterton for at least ten years, but he needs must meet some shock to humble his mind, bow the head and bend the knee. That awakening has come. The new life, we pray, will beget manifold fruit. He is not in the pristine but mature time of his career. Though his face may be towards the West, the shadows have not begun to lengthen. He may be for Catholic journalism and England what Margotti was for Italy, Gorres for Germany and Veuillot for France.

If I shall ever again see England I think I shall wend my way to the lane that leads to his house in Beaconsfield and hear his dog bark. If I should find, as the Irish say, himself at the gate, I shall tender quite content my grateful salutations for—well, for many things.

INTRODUCTORY NOTE TO

CHAPTER X

"WHAT, I ask," said that great Lion of the Northwest, Archbishop Ireland, "of the multitude that peep at us from gallery and vestibule, what of the thousands and tens of thousands, nominal Catholics and non-Catholics who seldom or never open the church door! What of the uncouth and unkempt, the tenants of the cellar and alleyway, the mendicant and the outcast! It is time we bring back the Gospel spirit, to go out into the highways and byways, to preach on house-tops, and in the market place. Erect stately churches if you will. They are grand monuments to religion . . . but if some remain outside, speak to them on the streets or the public road. The time has come for 'salvation armies' to penetrate the wildest thicket of thorns and briars, and bring God's Word to the ear of the most vile, the most ignorant and the most godless."

To answer this challenging call for an apostolate that would bring the Gospel of Christ to the vast multitudes in the highways and byways, who have been untouched by the saving elements of religious truth, has been the supreme passion and is now the life work of America's greatest lay apostle, David Goldstein. With a courage and a daring that would brook no obstacle, Mr. Goldstein has blazed a pioneer trail across the country, preaching from his autovan to crowds on the streets in hundreds of cities from Boston to San Francisco. Together with Mrs. Martha Moore Avery, he has brought religion to the masses in the streets in a manner never before attempted in America. Some idea of the scope of his missionary activity may be gained from the fact that he has distributed to listening crowds several hundred thousand books and pamphlets explaining the Catholic faith.

He brings to his work a rich and varied background of experience. Born of liberal Jewish parents, he first became prominent in trade union movements and in the championship of the Socialist cause. He was

the first socialist candidate for the mayoralty of Boston. In 1903 when his efforts to induce the Massachusetts Socialists to repudiate their propaganda against religion, the family, and the violent overthrow of the state proved unsuccessful, he resigned from the Party. He was received into the Catholic Church on May 21, 1905. Since 1909, under the patronage of Cardinal O'Connell and under the auspices chiefly of the Knights of Columbus, he has devoted himself wholeheartedly to the work of the lay apostolate. In this latter capacity he has rendered unique service in a manner which probably no clergyman could have duplicated.

If the teachings and claims of the Catholic religion are to be presented to the 95 millions of our fellow citizens who are without, the enlistment of a vast army of trained lay apostles is an indispensable requisite. The work of the Catholic Evidence Guild in England demonstrates the efficacy of lay workers in extending among the masses the frontiers of knowledge concerning the teachings and practices of the Catholic faith. In this interesting story Mr. Goldstein indicates the methods of proven validity and sounds a ringing challenge for the effective mobilization of a great lay apostolate that will carry the gospel of Christ and His Church into every town and alley and street corner in America.

CHAPTER X

LAY STREET PREACHING

BY DAVID GOLDSTEIN

Secretary Catholic Truth Guild, Boston

HE effectiveness of Catholic street preaching in America has been tried out and not found wanting. After a test of eight years of carrying the Catholic message to the man in the street it is safe to say that the average American is interested in what Catholic laymen have to say of the faith that is in them.

The Catholic is glad to hear his faith defended and the other fellow is surprised at the clarity with which Catholic claims are set up in proof that Christ's Church—one and the same in doctrine throughout the ages—is as thoroughly qualified to meet the religious needs of the race today as at any other time in her history; that neither scientific discovery, historic research, attainment, or prospect takes from the Church her sure touch as to the ills of mankind, or their remedy.

The confidence of the preaching layman in the catholicity of his faith, in its utter fearlessness in face of problems in any sphere of human knowledge, arrests and holds the attention of masses of men and women in the open spaces in America. The Catholic message is as unfamiliar to the populace as is the technique of broadcasting to the novice in physics. It is not that the opportunity has been wanting for "putting the message across." It is rather the failure of the layman to

meet his duty by responding to the call of the Hierarchy to become living echoes of the voice of the Good Shepherd, his failure to realize that our Declaration of Independence and Constitution constitute good Catholic stamping ground; that our God-given rights as against that of Pagan might shall conquer by the means of free speech so dear to good American hearts.

This being so, all too long our natural forums—the streets, squares and parks of our cities and towns have been monopolized by all sorts of folk not merely preaching doctrine against the true religion but against right reason as well. All sorts of freak religions have been propagated, not to mention the recent activities of Protestant sects who, at best, have Christ's doctrine only in part.

There is a latent interest in things religious on the part of that vast number of Americans who own no Church affiliation. Many of these former Protestants are turning away from the idea that a cure for immorality, rebellion and crime of all sorts lies within the purview of the civil law. Evidently the effort to enforce prohibition has somewhat shaken public confidence in law-made reform. So it is that hope—which springs eternal in the human breast—prompts them to view moral obligation as the quickener of better relations betwixt man and man. This fact, happily, points behind man-made laws back to the constitution of things human as laid down by Almighty God. All this is of course, by the multitude at street meetings, seen but darkly. Yet when the clear light of Catholic understanding is directed to this or that social problem there is an unmistakable response from the crowd that argues well for a further interest in things Catholic.

Besides, we are indebted to the pronounced enemy of things American and the Catholic Church for an awakening interest in the true religion. The enemies' assaults are so virulent that the common sense of well-intentioned men perforce turn them away in disgust. So in fact they turn the other way, the way of truth—the Catholic way. While indeed a few are

more deeply engulfed in the maelstrom of ignorance and hatred, Catholics receive the advantage from their having over-shot their bolt. From this fact, that keen observer of psychological forces in our country—Bishop Francis C. Kelley of Oklahoma—could rejoice that the K. K. K. have given us five million dollars' worth of advertising free of charge. How more effectively can we turn the value of this free advertising to our account than by carrying the Catholic message to the man in the street—the very man in whom the enemy has awakened an interest in the Catholic Church by assailing our Americanism?

The Catholic Truth Guild has made satisfactory experience with regard to this particular hallucination. So grossly and so wilfully has the enemy represented the sins and crimes of individual Catholics that it is an easy matter to show a public assembly that Catholic principles and practices promote personal holiness by pointing out the thousands of men and women who devote their lives to specific remedial and rescue work for the afflicted throughout the country. A recital of the hospital work alone will silence the doubt in the average man's mind for the time being. And it is certain that if he hears a like recital often enough his habit of thought will turn naturally to our doctrine. It is all a matter of Catholic propaganda in the open. The general public is not prone to enter a Catholic Church for instruction in the faith of Christ, but they may be induced to do so by street campaigning.

Then again the power of truth carries its own weight against those false tales told as history. Those monstrous recitals of the past three hundred years, still sedulously cultivated in the English language, have their stench of pollution offset by the facts in the case. Amongst the vilifications the "Imprisonment and Murder of Gallileo" is a favorite. The mind of decent folk are brought back to sanity upon hearing the truth of the matter, and quotations from notable men outside Catholic ranks, for example the very reticent opinion of Huxley, adds weight to what we have to say.

Among the higher Protestant classes the vulgar taunt against the patriotism of Catholics has been shamed somewhat out of face. But this class of evil propaganda holds front rank amongst the lower elements of the sects in our country. Many of these people are all too ignorant to respect a sound argument as to the unity of the human family, which at once finds its spiritual home in the one living religious organism, the Catholic Church, and their several patriotic homes within the various nations on earth—as Americans, Germans, Italians, Englishmen, etc. They see nothing behind or beyond current events. So the pronouncement of the American Hierarchy that followed three days after Congress declared us to be in a state of war and the record of the Knights of Columbus during the war (which General Pershing said, a few days ago, was second only to the United States Army in patriotic efficiency) is put forth as an offset to their fear that the Pope means to come over to rule America. Yet, after all, the fact that they fear the Church is but a negative way of saying that these same “little ones” would love the Church if they could be taught that the Catholic faith alone has all things for them to satisfy their heart’s desire. These are not the folk who defy the spiritual authority of Christ but rather they are those from whom the faith was long since torn away by the rebellious of heart.

Together with those many brilliant and good men and women who are drawing closer to the Apostolic Church, these lesser folk in the eyes of the world may be won. They should be won! Once we have gone out into the highways and byways at the behest of the Master and compelled them to come if they will rejoice as did good Father Tabb, who by his ardent work gained the title of “Poet Priest of Virginia”: “Whenever any doctrine of the Church was spoken of, I knew it was true as soon as I heard it. I would have been a member of the Church before I was, if I had learned what the Catholic doctrines were and had known that they were taught and practised by the Catholic Church.”

How then shall non-Catholics be reached? Is not the answer by street preaching?

When taken all in all the discordant elements within the body politic comprise a large contingent of those who, for want of a more correct term, may be dubbed as radicals, even though they do not see to the root of any vital proposition. These folk—made up from every class and condition, North, East, South, and West—believe themselves to be scientifically emancipated from religious thralldom. These are they who have stepped, at least one foot, over the threshold of moral responsibility. Their assault falling first upon human nature itself spends its ire with an especial antipathy upon Christian civilization. Civil order, since it must be accounted for, is conceived as being founded upon nothing more or less than human experience—and experimentation. Consequently, in their portfolio government carries no sanction superior to the will of those who have laid hold of the power of might to dictate the policy for the governed. Not alone is this the opinion of those native to the countries united under the Soviet dictatorship, it is held by many supposedly high bred men in our own country. These polite atheist-anarchists assume that what is known by Catholics to be natural rights is nothing but a body of discarded beliefs once serviceable to the infant race but now replaced by the ideology of the superman that tops off their animalistic philosophy.

This is the stiffest contingent within the crowds before our autovan that the Catholic lay preacher has to deal with. His variety of mental aberrations seems infinite, it ramifies into every one of the well defined practices of Catholic culture. Yet the Catholic Truth Guild campaigners were so well acquainted with that type of mind that they took the more excellent way—nothing better than silence as to their personnel—pagans were at length won by the preaching and practice unto blood of the earlier followers of Christ, some of them being laymen. And it is quite certain that the neo-Pagans cannot make headway today against the lay preacher in the streets

if Catholic doctrine and practice are set forth in their majesty, power, and love.

Other Americans do not know the Church. They cannot conceive the relation of priest and people. They have no understanding of the divine right of the Church to show mankind the way to heaven.

The Call

Providentially the seed of lay preaching had been planted in American soil. Long before the officers of the Catholic Truth Guild (organized for Catholic lay street preaching) were members of the Church they had caught the spirit of the urge to defend Americanism by those universal, those Catholic principles which neither slumber nor sleep. As early as 1903 the Boston School of Political Economy had secured a permit from the Mayor of Boston—Hon. Patrick A. Collins—and were on Boston Common insisting that the family was not the creature of private property but rather that private property is necessary to the maintenance of the family as the one and only stable unit of civil society.

But after baptism it was but natural that a period of time should be given over to a positive Catholic culture by unlearning what things said to be so were not so. Yet, withal, the hearts desire to come to the defense of right reason and things Catholic was beaten out on the anvil of discussion again and again, year after year, until at length the unseen point came out into the objective world of material beginning. The die was cast when Ecclesiastical authority for Catholic lay street preaching was given in the autumn of 1916.

Indeed, the urge for the laity to do the initial work, to go out and plough the virgin soil of spiritual America, so that it might flower and fruit under the social cultivation of the priests, had found voice long years ago. So although *the call* is not new the first response also was lying fallow for many years. The late Archbishop Ireland warned the laity in 1889

that they were anointed in confirmation not merely to the end that they might save their own souls, but that as soldiers of Christ, they might also save the Church as propagators of Her Cause:

“What, I ask, of the multitude that peep at us from gallery and vestibule, what of the thousands and tens of thousands, nominal Catholics and non-Catholics, who seldom or never open the Church door? What of the uncouth, and unkempt, the tenant of the cellar and alleyway, the mendicant and the outcast? It is time we bring back the Gospel spirit, to go out into the highways and byways, to preach on house-tops and in market-place. Erect stately churches if you will. They are grand monuments to religion . . . but if some remain outside, speak to them on the streets or the public road. The time has come for ‘salvation armies’ to penetrate the wildest thicket of thorns and briars, and bring God’s Word to the ear of the most vile, the most ignorant and the most godless.”

Truly is it not humiliating that we have in free America, neglected our patrimony? At best is it not anomalous to see the salvation army ideal of the saintly layman of the 13th century—Francis of Assisi—appropriated by groups that in doctrine preach the very opposite to those dogmas with which the poor little man of Christ won alike the rich and the poor? These imitators of the method of St. Francis, denying the existence of a visible Church of Christ with a visible head established by our blessed Lord Himself, may be heard out on the street corners, calling upon their listeners to be washed in the blood of the Lamb. These self-authorized soldiers of the Lord maintain that the Vicar of Christ cannot speak with the authority of Christ; that there is no need of an “Intermediary” (a priest) between the penitent sinner and Christ, who cleanses the repentant offender. Yet when a man, through the efforts of these sincere folk, would confess his sins and be forgiven they cannot lead him to the true fold of the Good Shepherd, for they know not Christ’s Church.

If then, the laity of the Church, divinely commissioned to

teach truth in whole, not in part, the Church commissioned by Christ to hear and to forgive the truly penitent, have been slow in responding to *the call*, it is not too late. For, the American populace will listen to those who echo and re-echo the law and the love of Christ as it has ever been taught by the great doctors of the Christian faith.

The Start

Providence left it to the Archbishop of Boston, Cardinal O'Connell, to make the start. His sanction to the inauguration of a layman's outdoor movement has blazed the way for the extention and expansion of a Catholic army of the laity under St. Francis, to bring the old old story of man's salvation in word and in song to the mind and heart of our fellow-countrymen who for no fault of their own know not the Bride of Christ—the Catholic Church—as she really is, the Kingdom of Heaven, the salvation of man, the hope of the world!

The venture of street preaching was put to the test eight years ago by the officers of the Catholic Truth Guild—Mrs. Martha Moore Avery, president; David Goldstein, secretary. These two persons, under the direction of their Chaplain (at first Rt. Rev. Msgr. Michael J. Splaine and now Rev. Joseph A. Murphy, D.D.) have been the principal workers, and they have successfully demonstrated the practicability of lay street preaching throughout America.

The Outdoor Pulpit

An autovan was purposely built for the work, that would attract attention. It is a unique outfit that is in itself an advertisement of Catholic truth. Its appearance upon the highway is a signal to stop, to look, to read. It is a challenge to Americans to worship God and to love their country; to be friendly if not favorable to the religion it represents and to the patriotic sentiment it manifests. The car is a handsome

papal colored autovan, the size of a large delivery wagon, with speaker's rostrum, sounding board, seats for four, and ample room for a large quantity of literature. The lettering on one side of the auto car sets forth the refrain from Cardinal O'Connell's Holy Name Hymn. This spirited sentiment tells well the object of the Guild—to overcome error with truth, wholly depending upon the power of our divine Lord invoked in campaigning for Christ:

*Fierce is the fight,
For God and the right.
Sweet name of Jesus,
In Thee is our might.*

The inscription on the other side of the autovan is from Washington's Farewell Address. These words declare to Americans that religion is the foundation of our civil law and our national well-being:

*Reason and experience
Both forbid us to believe
That national morality can prevail
Where religious principles are excluded.*

In the center of the sounding board showing above the head of the speaker is a Crucifix. An electric light above it, keeps the Cross of Christ by night as by day in full view of the audience gathered around the autovan. Flying on the hood of the car is the Star Spangled Banner—to signify that this Catholic apostolate campaigns for rendering to America what belongs to America—loyalty. So at one and the same time is honor and obedience paid to our country while worship and obedience is given to God.

This rather spectacular outfit was blessed by His Eminence Cardinal O'Connell on the first Sunday in July, 1917. In an address expressing confidence and of encouragement, the founders of the Guild were given the authority to go forth for "faith and fatherland."

First Meeting on Boston Common

The practical work of this lay apostolate to the man in the street began three days after the commission was given to go forth as far as the workers had the power to go. On Independence Day on Historic Boston Common, the autovan pulpit was first set up. The large attendance, the favorable newspaper reports, gave a lift towards the success of eighty meetings held in ninety days in Boston and round about. Although some of these meetings were held in localities having little in common with things Catholic there occurred but one untoward incident. It served rather to give emphasis than to mar the peaceful progress of the summer's campaign. In fact this was the only disturbing element the Guild work has encountered during the eight seasons of street meetings. This event took place in the Lithuanian Socialist section of a shoe manufacturing city some twenty miles from Boston. By jeering the name of God and by derisively cheering patriotic sentiment these lusty louts meant to break up the meeting. That their efforts were unsuccessful was the point made next day by the *Brockton Enterprise*.

Ocean to Ocean Tour

To carry this success beyond local confines was the next move, since from the first it was the Guild's ambition to introduce lay street preaching throughout the country, into every diocese in America.

Winter months were now at hand in stern old New England, but in sunny California the soft air invited a tryout of street preaching along the Pacific. A request to the Most Rev. Archbishop Hanna for permission to work within his ecclesiastical jurisdiction brought a prompt and gracious response from His Grace. We have told the story of this ocean to ocean trip somewhat in detail in "Campaigning for Christ."

Suffice it to say, the autovan was shipped over to San Francisco and the Guild's secretary, David Goldstein, accompanied by Sergeant Arthur B. Corbett worked for four months in California.

Then began the cross country tour. In that most beautiful Civic Center of San Francisco an audience of some seven thousand gave a sendoff to these pioneer Catholic laymen that kept them warm during the thirteen thousand miles of zig-zagging from ocean to ocean on their way home.

After four months enroute, speaking in every state on the way, the Atlantic seaboard was reached. A gracious welcome home was given on Boston Common. His Eminence Cardinal O'Connell mounted the rostrum of the "perambulating pulpit" to deliver an address of welcome. This in itself was a Catholic mission to Boston. Never before the advent of the Guild had Boston Common been the scene of Catholic festival. Cardinal O'Connell received the message sent by Archbishop Hanna endorsing the Guild's work:

"Mr. Goldstein's work has been successful, and the success has been due entirely to his zeal for the great cause, and to the eloquent as well as intelligent presentation of his theme. He is always welcome here."

Most graciously did Boston's Cardinal-Archbishop put his seal of public approval upon the Guild's ocean to ocean tour:

"You have fulfilled well your mission and I feel sure that you have scattered a sacred seed all along that glorious path—of love of religion and love of America."

From that time on the officers of the Guild have been heard season after season in the Eastern States whenever the weather was favorable to outdoor gatherings. Its record last season was one hundred seventeen meetings, the size of the audiences ranging from two hundred to five thousand. In the year, 1925, the first meeting of the ninth season was held on Boston Common on the first Sunday in May.

Bishops Respond

Since in its nature lay street preaching is Catholic, the courtesies of right relation of the laity to the hierarchy is always maintained. The officers of the C. T. G. hold ever in mind that the privilege of laymen to teach must be given by those divinely commissioned to speak the voice of Christ. Consequently their first step is to secure the approbation of the bishops within whose ecclesiastical jurisdictions they desire to campaign for Christ. Good proof that the field is open to Catholic lay preaching is found in responses from the American Bishops. Thirty letters were received from Bishops, twenty seven of whom promptly and graciously granted the desired permission to work within their territory.

Arrangements with Pastors

Having received the approbation of the bishop, the C. T. G. corresponds with pastors for their consent to hold meetings within their parish lines, for the work is carried on only in those localities where the pastors have expressed themselves as favorable to the campaign. The pastors' response has been very generous. Of course, there is more or less a feeling of reserve in the matter from the consideration that a street meeting might bring on an unpleasant reaction on the part of the enemy. It is true that more or less trouble might easily be engendered if the speakers are indiscreet, if the spirit of the talk is not Catholic. After all it is a question of keeping one's own house in order.

Very often a personal word with the pastor overcomes his reluctance to consent, while invariably the work done makes him a friend to the cause of campaigning for Christ out in the open.

Pastors are informed that no charge is made for the services of the speakers. The Guild depends upon the sale of literature and the voluntary collections to defray its running

expenses. The coöperation of pastors is asked in three things: First, that a street corner, square, park, or some private ground be selected, where addresses may be delivered from the autovan and the speakers be heard without overmuch effort. Second, that the affair be given publicity, by Sunday announcements, thus encouraging their parishioners to attend with their non-Catholic acquaintances, and by giving the news copy and the electroplates furnished, to the press. Third, by selecting a small committee to aid, mainly with the sale of literature, which is sold for so low a price as to avoid warranted criticism.

Indeed, no expense whatever and very little work is required of priests who sponsor street meetings. When reading notices are passed in to the press they are given space without charge. So too, is advance copy of the addresses delivered, given good space in the daily and weekly papers.

The Press

The public press of America is generous in its attitude towards Catholic street campaigning. The love of fair play tells here as with our audiences. It has been our frequent experience that a visit to the newspapers in our large cities result in orders from the editors for their photographers to go out and take pictures of our outfit and speakers. Then too, most satisfactory reports are not infrequent in the papers during a summer's campaign.

Dignity Wins Respect

The dire things predicted by timid un-American Catholics have not materialized. As a matter of fact it has not required the slightest courage on the part of the officers of the Guild to stand up for the Church on the streets anywhere in America. The one care and caution is to be in the right spirit that noth-

ing displeasing to our Blessed Lord may be said to offend His "little ones."

Nobody has been "mobbed"; nobody has been "jeered at" because of strife stirred up on the autovan. We had thought that letters of opposition to our work might appear in the press, thus keeping us too busy with newspaper controversy. But nothing much has appeared. Probably on the one hand because the public press is not wide open to the slandering of Catholics. On the other hand, perhaps, because the bitter bigots at our meetings find the ground taken from under them by our insistence upon equal civil rights for everybody. However one letter did appear, in Massachusetts, from an Italian Minister, taking exception to what we said about the temporal power of the Pope. But to what avail?

We are sometimes asked where we find the most hostility. In the Northern states we are expected to say Georgia, Alabama, or Oklahoma; yet in the so-called bigoted states the kettle is no blacker than the pot in the North. In the old Yankee town of Boston there is no organized force against the Church, such as is found in the South; yet in the Hub there is a deep-seated determination that neither things Catholic nor persons Catholic shall be counted as native to the Manor. This hostility does not interfere with the campaign we carry on—be it in the North, East, South, or West. The hostility may, however, be plainly seen along the Charles Street Mall of Boston Common on a Sunday afternoon. No doubt it is intensified by the fact that as soon as the autovan makes its appearance the audiences of the itinerant preachers many of whom are too big for any church; of other religious speakers who believe that all Christian groups are the several parts of the Church Christ established, and the crowds around the various brands of radicalism, dwindle to dozens while the C. T. G. has hundreds and thousands. Not a word is said upon our platform to indicate the nearby presence of the other fellows. So the dignity of our reserve serves a notice to all that the Catholic force is to be reckoned with in America.

Distribution of Literature

It is indeed true since Holy Writ says so, that faith comes by hearing. We must believe that the most effective work is done by the spoken word. By the sound touch of mind upon mind the human voice carries its own sincerity of conviction which creates the psychological atmosphere favorable to conveying the Catholic message. So when it may be said that the speaker is what he says then surely, if the truth be spoken, the voice carries home to the heart and mind of his listeners the Catholic message. But at any rate the written word is a powerful messenger. It is aiding greatly as a means of conveying to the man in the street what's what when measured by Catholic standards.

The success of getting the written word out to the multitude has been convincingly demonstrated during the past eight seasons by the sale of 75,000 clothbound books, 50,000 pamphlets(and 1250 subscriptions for Our Sunday Visitor.

This large sale of literature by so small a force of workers points plainly to the immense quantity that might be disposed of by a large and well trained body of laymen doing the selling while the speakers are making the Church better known and loved through the spoken word.

During its years the C. T. G. has given away thousands of Catholic pamphlets and papers. Yet its view is that when the printed word is paid for it is better appreciated than when taken as a gift. Besides, the small profits help to finance the undertaking. From the first it was the policy to sell literature at a very low price. No more than fifty cents is asked for clothbound books that are retailed at one and a half and two dollars a copy. This the Guild has been enabled to do by purchasing its books in large quantities, in five and ten thousand lots. Thus the suspicion that the autovan campaign is a financial venture is easily avoided.

Many of these books sold are known to have passed into the hands of men and women who had never before consid-

ered the arguments written by Catholics about the Catholic Church. The canvassers go through the audiences disposing of the literature while the meetings are in progress. Meantime the book offered for sale is openly used by the speaker to arouse interest in its contents. So the prospective purchasers may be impressed with the fact that more about the matter may be found in the book.

The campaigners receive a refreshment from observing man after man casually edging up to the autovan reading the mottoes, looking up at the crucifix, listening to the speaker, all the while acting as though his stay were to be but for a moment. As the time goes by he is seen to be a part of the audience proper, perhaps not himself realizing that his attention has been held so long as two or more hours. Then as the meeting breaks up, he puts his hand in his pocket and his money is passed over for a book.

Work Positive not Contentious

Since the Guild officers had once been prominent in the world revolutionary movement, it has seemed advisable to make clear that the work upon the autovan is neither anti-Socialist, nor anti-Protestant, anti-Jew, or anti any other thing. Especially do we desire that the character of our work shall be known to bishops, priests, and to organizations under whose patronage we would work as strictly Catholic; that every negativism we touch is related back to its positive opposition, to those universal principles taught to the world by the Catholic Church.

During last season's work of one hundred seventeen meetings on but one occasion did we dwell upon Socialism, that assumed cure-all for the ills of the wage earners. On Labor Day on Boston Common this illogical mythical economic theory with its Bolshevik results was set in contrast to the practical work for the poor done by the Church during the

past ages and to the constructive economic program of Pope Leo XIII as the solution of the injustices of our time.

We do not indeed beat about the bush though we have regard for the sentiments of those folk who are the victims of a false tradition rather than its cause. No quarter is given to a false attitude since truth is the object aimed at, whatever may be the topic. And since however sacred is a man's right to his own opinion, the truth of the matter is that no man has a right to a false opinion. So that it is in this spirit of fair play that a straight-forward presentation of Catholic claims wins the consideration of those good Americans not of the True Fold and they are ready to defend the right use of free speech with regard to religious liberty.

Of course, the chip-on-the-shoulder attitude makes trouble. This we have ever avoided by a positive rather than an aggressive campaign. So even when a face to face attack is made upon the Church, be it innocent or vicious, it is handled in a way to put the other fellow to the task—in his own mind at least—of defending his own erroneous propositions; for we require it of ourselves to be Catholic first, last, and all the time. Following this policy the superficial pros and cons of historical or sociological issues are put to one side as we proclaim to the outside the reasons for our belief in things Catholic.

Again, a refreshment comes to the workers from observing the satisfaction with which the Catholic contingent of the audience greets the telling points delivered. Besides, the personal interviews "behind-the-van" is sure testimony that street preaching has a most favorable psychological effect upon the weak, the uninformed and the fallen-away Catholic. Surely this in itself is of inestimable value to the Catholic cause. Consequently, even as a means of stopping the "leaks" Catholic lay campaigning has demonstrated its efficiency and should, we believe, be operative in every diocese in America.

What Is Said on the Streets

Only a suggestion can be given of the topics that have been talked about from our street pulpit. The field has been vast. For those desiring a more extended and varied scope than may here be given we would suggest the content of our latest book, *Campaigning for Christ*.¹

To Americans

Catholic principles and doctrines are stressed when things civil are dealt with. Historic facts are cited in proof that democracy as it is known here is the slowly ripening fruit of Catholicity. It is the manifestation of Christian brotherhood made applicable within the body politic. The basis relationships of the citizenry of America are shown to be the result, in time, of the right relations of man to man proclaimed by Christ and enunciated by the Apostles which took shape in the Edict of Milan, in Magna Charta, and in the laws of Maryland. We point out that right relations of men in government within the civil arena were well worked out by those great Catholic publicists, Bellarmine and Suarez long before our own revolt from the tyranny engendered by the assumption of the divine right of kings—a “right” that never was accorded by Catholic doctrine. Rather the contrary doctrine was taught—that just government rests upon the consent of the governed. And we cite “American Democracy and Catholic Doctrine” by Sylvester J. McNamara (Catholic Truth Society, Brooklyn, N. Y.) as one of the several up to date defenses of things truly American and truly Catholic.

The Church is so positively presented as being the bulwark of sound Americanism, the living organism that keeps the Ship of State to its normal course in time of crisis, that those others listening, in whom the love of country is deeply rooted, begin to realize that the logical moral and historical proofs which we present are not lightly to be set to one side. So, at

¹ Pilot Pub. Co., 309 Washington Street, Boston, 464 pp., \$2.00.

least, an entering wedge is solidly fixed which divides hostility to the Church from admiration of things Catholic. Is not this one sure road to conversion?

To Present Day Pagans

To those folk who complacently assign to our Savior a place, even the greatest place, amongst world leaders, we present the First Cause as the basis of approach to the belief in Christ and Him crucified. These humanists of many varieties—pantheists, agnostics, atheists, free thinking what-nots are shown that by reasoning from effect to cause, Almighty God inevitably comes into the purview of the rational mind. That the intellect, whose object is truth, is compelled by reasoning rightly to distinguish between phenomena and First Cause. They are shown that just as the individual man is distinct from his mental designs when carried out into the production of things material so it is that the totality of created things is distinct from Him whose production creation is. During our argument Catholic books are recommended. Occasionally these proud folk humble themselves to ask for more. Meantime the other elements in our audiences have been instructed in the science of Catholicity and our own people fortified in their faith.

To Protestants

Of course we have no thought of compromising Christian doctrine. Yet, on the ground of Americanism, we make a sympathetic appeal to these Christians to aid us in upholding the right of conscience by preserving civil liberty and to come to us on the ground of organic unity, necessary to the will of Christ. By showing the necessity of organic unity, the innumerable Protestant differences, resting upon private opinion, fall to the ground one upon another. This is not saying that we have converted these folk by the dozens, would that our

Blessed Lord would give us the power, but it is saying that we defend the Faith as best we may.

We make plain our recognition of the possibility of the federated unity of Protestant churches upon grounds of sentiment. But for the Catholic Church, the scientific entity is and must necessarily be maintained, for the Church Militant is a living organism established by Christ. This independent entity has been the state of the Church since the time Christ established her upon a rock—Peter.

We make the simple argument—there being logically but one God there can be but one religion of God, and so but one Church of God. That Church is the Church Universal, the Christian Church. That Church must be Christ-made to be Christ's Church. To be established by Christ it must date from the time of Christ. The Church Militant on earth is that from which the 16th Century Protestants departed. These first bodies have, in time, divided and subdivided causing the "sin of disunion" complained of by the World Federation of Protestant Churches. We submit that the cure for the sin of disunion, the sins of the world, does not lie in the setting up of a new sect though it be named the World Federation of Church, but rather in the return of discordant Christians everywhere to the Faith of their fathers.

To Jews

Our appeal to the Jews is indeed an appeal to all outsiders for it is the old, old story stressed over and over again by the Apostles of Christ who had themselves passed over from the Nation of God's Chosen Children to Christ's Church Universal.

We make it plain that the present day conversion of Jews to the Catholic Church is not apostasy. Such a course is not a denial of the doctrine of the Jews of old. Rather is it that these sons of Abraham have—centuries late—accepted in full the covenant God made with Israel.

The modern Jew converted, must believe the Old Testament to be God's Word. He must accept the prophesies and realize that they have been fulfilled as God willed that they should be in the coming of the Messiah-Christ. We point out the utter futility of holding on to a religion that is no more a reality. For nineteen hundred years there has not been and there never can be an Aaronic priesthood. There is within Judaism—the world over—no voice to speak with divine authority, because there is no longer a House of Aaron to which the once divinely appointed priesthood of the Mosaic dispensation belonged. Sympathetically, the Jews in our audiences are asked to look at the facts before the whole world. There is extant no House of David in which the Old Testament said the Messiah was to be born; there is extant no Temple where the bloody sacrifice of the Jews was offered up for the worship of the One True God. It was destroyed in the Year 70 by Titus and historic testimony, thus far, sustains the prophecy that the Temple shall never be rebuilt. All things, thus far, have come to pass as predicted. The Messiah has come. He was born in the House of David in the time, place, and manner proclaimed by Holy Writ. With Christ's coming came the priesthood according to the order of Melchisedech to offer up a clean oblation throughout the world for man's redemption as was predicted by Malachia. On the altar of Christendom there abides the King of the Jews, the King of Kings. He wills that all the wandering Jews on the face of the earth come back into the House of Israel within the Church Universal that they may receive the fullness of their promised inheritance—Salvation.

To the Rich and the Poor

The reproach so frequently leveled against Christianity that it has failed to work economic justice is so handled that the Church stands forth as the poor man's defense. Not indeed that his envy of the rich is fostered any more than the rich

man's oppression of the poor is condoned. In this connection Socialism is discounted with telling effect by placing its materialistic animalism in contrast with those right economic relations of man to man to which Pope Leo XII has given the term Christian Democracy.

This is one of the issues that comes up frequently during the quiz periods. Here too on economic ground we hold to our purpose of keeping the other fellow—not the Church—on the defensive.

The vastly improved condition of wage earning Americans is traced back to the status of the workers of the world when the Church emerged from civil bondage to entice mankind, for the love of Christ, to do good to one another. We cite her defense of the right of slaves to life, liberty and happiness; her elevation of the laborer to a state of dignity; her stand for the moral, social and economic rights of the family; her institution of rest day and of holydays; her erection of the structure of civil society in which the wealth producers played a dignified part as wage-earners and capital-owners. Then we turn the tables and show that the Church's working out of social justice was arrested; that the benefits of free political and economic government developed up in England and on the continent until the guild system was broken down by those rival man-made churches of the 16th century. The bold talk we make completely disarms for the time, the confidence of our audiences in the scoffer's assertion that "Christianity is a failure."

However it is not merely the boldness of our talk that holds the attention of the more serious minded. It is the inward desire for an answer to their secret question: "What after all is it that keeps the Catholic Church alive?" They reflect, that two thousand years is a longer time than any other institution on earth has held its own. "Is it then, after all, the true religion?"

"It is worth study," is the outspoken comment of many a man after hearing the talk we make out in the open.

Teaching Catechism

It is safe to say that our audiences take as deep an interest in our addresses on the catechism as on any other subject. During the season some catechetical point is frequently set forth and spoken of in a simple way. For instance, the principles and practices of the Church with regard to confession and penance. This arouses a particular interest for the reason that the forgiveness of sin is a moot point with outsiders, never ending. Our work in this regard is done as though we were teaching a Sunday School class. Discounting the motive of curiosity in so personal a contact as that of priest and Catholic penitent elicits, there is seen a much deeper cause of interest in the subject of confession. As we stand before the upturned faces of those listening, not merely to the text of the catechism, but also to its moral expansion and its application as a means of transforming each particular penitent from a bad man into a good man, we cannot doubt that many an one is thinking within himself—"to be free from sin? Oh, if this were only so!" May he not come later because he believes it is so?

Quiz Period

As a rule at the end of each meeting a quiz period is held. The listeners are encouraged to speak out their objections and to ask for desired information as to points of Church doctrine and history. The audience is assured that although the one objecting may not be satisfied with the answer, it shall be made as man to man of equal footing. So too with questions of information. The answer may not be known, it may be inadequate, yet in either case no harm is done. Even so, the Guild officers will study the question and be ready the next time. It is but fair to say that on only one occasion did the *next time come*.

In the first place there are questions that are hostile and

they are invariably lacking in rhyme and reason. Then, indeed, the thing requisite is to keep the intellectual calm—a temperate and impersonal answer to an insulting question makes a deep impression and it prevents a manifestation of rowdiness that might easily be developed if the impertinent questioner were given back what he sends. So in every case, whether the question be friendly or hostile, of a serious or a ridiculous nature, the answer is made with regard for the dignity of the Guild's mission. We, of course, know the manner of answering a question might, also, be insulting. As a matter of fact the questions put to the speaker require not so much Catholic knowledge, but practice and poise are basic requirements. The officers of the Guild won their spurs in their old revolutionary days as instructors in the "science" of Socialism, and in the stormy days of following *the light* as it led out from the camp those who love neither God nor country. Their practice was rather constant and rather tragic during these years.

The Seventh Day Adventist

There are certain earmarks by which to see what lies in the mind of the quizzer. And the more he tries to conceal his conceits the more plainly he tells us his philosophical identity. This is not so merely as related to the irreligious, the Anarchist-Socialist-Bolshevist-Feminist contingents, it is so with regard to specific religious groups. For example, the Seventh Day Adventist will identify himself with the question: "As there is nothing in the Bible about Sunday as the Lord's Day, was not the change from Saturday to Sunday made by the Roman Church?" Of course the answer points out that there is something in the Bible about the first day of the week being the Lord's Day. Since the Bible relates that the early Apostles especially honored our Lord on the first day of the week by public worship, who shall say that they did not know the mind of Christ or that His will was not carried out? More-

over, sound historic reasonings make it plain that in the order of evidence the Church comes first, since everybody knows that the canon of the New Testament was determined by the Church after Sunday was the well established day of public worship by Christ's followers.

The Socialist

Again, if the terms *present system, capitalism, wage slavery* and like earmarks are stressed, the questioner is presumed to be an out and out Socialist or one under the spell of Socialist psychology. The question "How can a man lead a Christian life under the wages system?" gives the man's mind away. He is one of the many seeking first the things of this world that the kingdom of heaven may be given unto him. The answer is that the end for which God created man and Christ redeemed him is not frustrated by economic class distinctions. The patent fact is that saintly men have worked for wages and many most holy men are working for wages today. The parable of the idle laborers in the market place is cited in proof that Christ did not condemn the system in which the owners of land and capital employ other men to work for wages. Also, that the Gospel condemns the rich who by fraud keep back the hire of the laborer, makes it plain that the wage earner is entitled to the full value of his labor. From this it is plain reasoning that those wage earners who insist upon more than a just wage—that capital is robbery—have God's word against them. With the Church, class distinctions do not count, since alike for both the rich and the poor, the wages of sin is death.

Another of like mind comes back. It seems to be the mission of the enemies of Christ to give us the opportunity to offset their vagaries with truth: "Why does the Catholic Church oppose Socialism?" Because of the ground upon which Socialism takes its stand—that of a politico-economic movement minus a religious basis. Because where God is left

out of whatsoever human scheme then and there leaders set themselves up as gods and demand a false worship of their followers.

The Jew

The Jews occupy a question field all their own. They desire a Talmudic disputation to display their knowledge of Hebrew as a guarantee of their knowledge of the Bible; to utter a time-worn cry of Catholic persecution, to indicate that all Hebrew converts are looked upon as "secret Jews." So the question comes—"How much are you getting?" This to the Secretary of the Guild, is not as insulting as it sounds. It is thought by the questioner to be a good trick in the interest of good easy money, just as "secret Judaism" was in the days of Ferdinand and Isabella. That which is either personal or hopeless in the question is lightly passed by; for the Catholics in the audience know very well that the Guild campaigners must find their reward chiefly in things spiritual and the audience in general is not pleased with a question that insults the speaker. Yet, withal, the question enables us to point to the sacrifice of material things made by priests and nuns for the greatest of all privileges, that of a life's work for Christ.

From this small but vivid contingent comes questions relating to the Spanish Inquisition. It is supposed to put the Church outside the pale of humanity as the arch-persecutor of the Jews. No matter what the form, the question gives a good opportunity for public instruction. Indeed, save for the Catholic element, the audience shifts its sympathy over to the Jewish side. It is, however, won back by giving Spain the benefit of the facts in the case.

We point out that at the time of the Inquisition, Spain had long been at war; that within her borders her enemies were numerous, made up of "secret Mohammedans" and "secret Jews"; illustrating her mode of patriotic defense by our mode

of patriotic defense during the world war. Spain had her Court of Inquisition, of inquiry into the real opinions of those suspected of treason. America set up her court of inquiry to determine whether certain persons suspected of working in the interest of nations with whom we were at war could be trusted at large or should be shot as spies or traitors. Our war was of short duration, Spain had been fighting for eight centuries to keep the Cross, to keep out the crescent as the symbol of government. How should Spain find out whether a suspect were a Christian or an enemy of Spain? No civil authority could or can pass upon the point. The Church alone holds the standards of Christian judgment. The Church said this man is or is not a Christian, Spain said if he be not a Christian he has no part in the civil government of Spain, and Spain worked her will. No doubt there were abuses of justice in Spain, no doubt there were abuses of justice in our American courts of inquiry during the war, the clamour of it echoes and re-echoes. But does any American want the Star Spangled Banner trampled under foot? Why should we think that Spaniards loved less their sign of the Cross? And as a matter of fact historians—non-Catholics as well—tell the world that the abuses of the Spanish inquisition were political rather than religious. All this may not satisfy the Jewish questioner, but it does open the eyes of the audience and it teaches patriotism and love of faith.

The Protestant

Women ask more questions relative to things Protestant than men. They are, too, more determined in their defense of their attitudes. These questions are not new; they are such as fill Father Conway's "Question Box." Protestant questions always have a moral import and at least a sentimental value. And those who ask questions in the open maintain the due courtesies of public intercourse. Occasionally, behind the van comes one with cracking resentment that Catholics should

dare to invade America's public places to propagate "Romish" doctrines. One way of their beginning is to say—"I read my Bible." It is something of a poser if we smilingly reply, "Good, I read my Bible and His Holiness the Pope gives great graces to those who dutifully and diligently read our Bible every day. But all were lost if poise were lost. It should, however, be confessed that many a time one's patience is severely tried.

The speaker on the platform who is selected to answer questions is asked: "Why do Catholics go to a priest to have their sins forgiven? We go to Christ Himself." They really believe that we give worship to a man by confessing our sins to a priest. "Going to Christ to have their sins forgiven is precisely what Catholics do," is the answer. This is a hard saying. It is repeated in explanation. Catholics go to Christ when they go to a priest who is an ambassador of Christ. Like as Americans go to the President of the United States for a civil concession when they go to an American Ambassador at any court abroad. Priests are those men to whom Christ delegates His power to forgive sins in His name. We stress the fact that even upon the testimony of the Bible belief in the forgiveness of sins by the priest should be plain to Protestants. Then is read slowly and distinctly Chapter 20, verses 19-23 of St. John's Gospel. The truth seekers in the audience no longer doubt that the Catholic has the better of the Protestant on this point.

The Civilian

Not from the irreligious, but from those who are confused as to where the true religion may be found come questions as to the alleged conflict between science and religion. These folk would be glad to know that there is a rational defense against the assertion of an irreconcilable conflict between science and religion. Their questions fall upon grounds that

are material and spiritual: "Does not the Catholic Church insist that God created the world in six days?" He is told that the Catholic Church insists that the Bible is God's Word. However, the Church has never defined the periods of time expressed in the Book of Genesis as "six days." Moses' account of the creation of heaven and earth may mean six days—as we know days—or it may mean eons of time. The Church does not teach geology.

Another question shows the honest man's mind, the mind of the man who would be glad to believe: "Is not transubstantiation against the laws of nature as taught by the science of physics?" is the sense of his question. The answer is *no*. For He who formed the laws of nature may at His will transform the laws of nature in any particular case. Such a transformation but shows the power of God; that God is all-powerful; and this is worked out in some detail.

Good citizens, confused by the present pacifist propaganda, want to know the Catholic viewpoint of the matter. He wants good and bad examples relative to the justice of war. We cite our own war for American Independence as a good example, and the wilful aggression such as is now carried on in Mexico against the God-given rights of Catholics to worship according to the will of God and the dictates of their consciences, as a bad example.

If no purpose were served, the quiz period is a school where the laity learn how to answer the innocent and the wilful misunderstandings and misinterpretations that keep honest minded folk from seeing the Church as she is—the one and only commissioned body sent forth to teach the will of Christ and to guide mankind to salvation. The quiz period is at once public and private. Behind the van it is personal, upon the rostrum it is open before the public. In this way both the President and the Secretary of the Guild are kept busy during the entire meeting. The private inquirer is directed to the priest when there is prospect of a convert, and when the talk is with a fallen

away member it ends by urging the Catholic to show himself to a priest.

Rally the Laity

In what better manner or on what better ground than American, shall we win the special favor promised by our Holy Father Pope Pius XI than by lay street preaching?

We will regard with special favor all those Catholics who, moved by divine grace, shall strive to help their separated brethren to obtain the true faith, preparing the way for them by dissipating inveterate prejudices, by teaching the whole Catholic doctrine, and above all by showing forth in themselves that charity which is the mark of the disciples of Christ."

Rome, March 24, 1924.

The work has been well tested! It but remains for the laity to be rallied with holy enthusiasm. It will make them proud to be active factors in a modern lay apostolate after the manner of Saint Francis. So, by carrying the message of Christ into the highways and byways throughout America, a right public sentiment shall be created for the salvation of souls and the safety of our country.

CHAPTER XI

METHODS OF REACHING PROSPECTIVE CONVERTS

BY REV. JOHN A. O'BRIEN, PH.D.

IN his famous *Meditationes Sacrae*, Bacon says, "Knowledge is power." The experience of every generation from the dawn of human history to the present day but emphasizes the pregnant truth of Bacon's laconic reflection. The enlargement of life's horizon has been the dominant aim of much of the race's struggling and groping through the ages. The best minds of the race have recognized that power comes only secondarily from force, and primarily from knowledge. Goethe's dying cry even in the midst of the gathering darkness of his death chamber for "Mehr Licht" finds its psychic reverberation in the bosom of all the race. For, power and achievement come not so much from might as from knowledge and light. With appalling vividness the World War emphasized the effectiveness of applying knowledge and science to the work of wholesale destruction. But the efficacy of knowledge is as great in the endeavors of peace as in war, in the development of the individual as in the progress of the race. Nowhere does it apply with greater cogency than in the spiritual realm. Zeal without knowledge becomes riotous and destructive. Fortified by knowledge, it accomplishes great results.

It is the purpose of this chapter to assemble the salient elements in the technique of convert-making, as outlined by the various contributors to this symposium and by other emi-

nently successful workers in this field, with whom the writer has discussed the subject, to shed as much light as the data available at this time will permit, upon the difficult task of reaching and winning converts. By thus enriching the efforts of convert-makers with the ripe experience of the ablest leaders in the field, it seeks to secure for their zeal a more abundant fruition. The technique, which is here presented as a result of weaving the salient elements of each system into an organized method, is admittedly only tentative and suggestive. Every worker may adapt it to the particular conditions of his community, and the peculiar needs of his prospective converts. It is felt, however, that every device suggested has already demonstrated its practical usefulness, and with intelligent application to the distinctive individual needs of any parochial field will bring greatly enhanced results. It is thought also, that the method suggested as the result of a nation-wide survey of the field for almost three years, embodies practically all the important means utilized in convert-work in America today.

The method will deal with the two fundamental problems inherent in convert-making, namely:

1. How to reach prospective converts to interest them in the investigation of the Catholic religion.
2. How to instruct and win them to a sincere and unswerving acceptance of the Catholic faith.

The present chapter will be devoted to a treatment of the first problem, while the second problem will be discussed in the following chapter.

METHODS OF REACHING PROSPECTIVE CONVERTS

1. *Announcement of Course of Instruction from Pulpit*

Before commencing a course of instruction for non-Catholics, it has been found helpful to make the announcement at all the Masses on the three Sundays preceding the first meeting.

The announcement regularly made by a remarkably successful convert maker and generally typical of those of the other workers who were questioned, is to this effect: A class of instruction will be held for all who are interested in learning the real teachings of the Catholic faith. Not only non-Catholics, but Catholics who feel themselves rusty in the practical knowledge of their faith are invited to attend. If each of you will run over the list of your non-Catholic friends, you will be able to find at least one who has at some time expressed an interest in the church, or who would easily be interested in it if he were properly approached.

The duty of spreading the Catholic faith rests not only on the clergy but on every layman and woman as well. Surely none of you would want to face Almighty God on judgment day and tell Him that in all your life you did not win one single soul for Him, who shed His blood for every human being. Remember the promise of St. James: "He who causeth a sinner to be converted from the error of his ways shall save his soul from death, and shall cover a multitude of sins." The greatest blessing you can confer upon any non-Catholic whom you love, is to guide him to a knowledge of the faith of Christ.

The Catholic faith is so frequently misrepresented by its enemies that it will be profitable for every fair-minded non-Catholic fellow citizen to learn the actual truth. Besides, it is a matter of great human interest and cultural value to know the religious belief of approximately three hundred million men and women who are members of every nation under the sun. They constitute the largest religious body in the world today. You are invited to bring your non-Catholic friend simply to come and listen, without obligating himself to become a Catholic or to accept a single tenet of the faith. In fact, I shall never solicit any outsider who attends, to embrace the faith. I will leave that entirely to his own conscience, after learning the Catholic faith and its credentials. If he wishes to become a Catholic, I shall be only too happy to welcome him to the Church of Christ. But if, on the other

hand, it should not prove acceptable to him, we shall be just as good friends as ever. In any event, the non-Catholic party must take the initiative. I want every one who comes to feel perfectly at ease and to realize that I have no other purpose than to present clearly and honestly the teachings of the Catholic faith, and the reasons on which they rest.

In almost every congregation there are many who need just such an announcement as the preceding to arouse their zeal and interest. Most of the laity seems strangely enough to be oblivious of any duty on their part of winning converts to the faith. The announcement reveals their obligation and at the same time offers them an easy and practical way of fulfilling it. The priest stands ready to do the actual instructing, if they will simply bring their non-Catholic friends to him.

It will be a source of surprise to the pastor of even an average sized congregation in almost any town or city to discover the response to such an announcement. There are probably a number of young men and women in the parish who are keeping company with non-Catholics who will recognize the excellent opportunity which such a class would offer to their non-Catholic friends to acquire a correct insight into the Catholic faith under circumstances pleasant and free from the slightest embarrassment. Then, too, there will be parishioners who will recall friends and neighbors who attend no Church whatsoever, and who begin to realize for the first time what an easy and pleasant task it would be to invite them to such a course of instruction in the fundamental realities of religion.

Parishioners are apt to recall business associates, or employees whose lives could be immeasurably enriched by the quickening influence of Catholic truth, and her sacramental channels of divine grace. Many priests who have made such an announcement have testified that persons turned up on the opening night whom they never suspected of having any interest in the Catholic religion, and many whom they had never even seen before. It is advisable to make the announcement on three Sundays to keep the matter before the congregation

so that it will not easily escape their minds, and to allow them sufficient time to advise their non-Catholic friends and to follow up any prospective clue.

That the majority of prospective converts who apply for instruction come as a result of lay effort, is the experience of Rev. Francis W. Walsh, of the Denver Cathedral, who has instructed several hundred converts. Outlining his experience on this point in a communication to the writer, he says: "In the five years that it has been my privilege to share in the instruction of converts in the Denver Cathedral parish, I have found that by far the greater number of prospective converts come to us through the efforts of lay Catholics. Frequently they are brought by their prospective husbands or wives. Rarely do we find that conversion comes after marriage. Occasionally men and women of middle life come to receive instructions, because their observations have convinced them of the truth of the Church. Very seldom indeed does one come looking for an argument.

"As regards our public instructions, lectures, and sermons, their chief value, I think, is the good they do to our Catholic people. Next in importance, to my mind, is their benefit to converts, particularly recent converts. Last of all is their power of attraction for those outside the Church. It cannot be said too often that the good example of Catholics is the greatest argument to those not of the fold; nor can it be too frequently urged upon Catholics that besides setting a good example they should take seriously their obligation to invite their non-Catholic friends to come to Church services and lectures. The number of non-Catholics who are waiting for an invitation to visit a Catholic Church would surprise a good many people."

Here as elsewhere it will be well for the pastor himself to set the example, by approaching several non-Catholic friends unaffiliated with any church, with a view of interesting them in such a class. No fair-minded person could take umbrage at such an invitation if tactfully and agreeably presented.

Salesmen that we are of the eternal truth and of the pearl that passeth all price, most of us by our apathy and reticence in broaching to our non-Catholic friends our priceless and essential commodity that is yet given gratis, offer a sharp contrast to the secular salesman who displays alluringly his wares at every possible occasion and with little or no provocation.

The tremendous growth of organizations like Christian Science shows the effectiveness of putting forth their viewpoint before the general public in season and out of season. There is abundant evidence that we have not heeded fully the Divine injunction: "You are the light of the world. . . . So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven."¹ Rather have we been inclined to hide our light under a bushel, and to wait for what seems a more favorable occasion to present the truth. Yet the whole ministry of the Apostles is vibrant with the echo of a ceaseless preaching of the word. St. Paul sounds the keynote of the method of winning converts to the infant Church when he instructed Timothy to "preach the word; be instant in season, and out of season."² The winning of souls in the twentieth century calls for the utilization of every occasion to present the truths of the Catholic faith to outsiders, the same as in the Apostolic age.

Indispensable for the launching of a nation-wide movement to win America for Christ is the abandonment of the present attitude of extreme reticence, and the assumption of a vigorous and tactfully aggressive exploitation of the divine truth. If a handful of the followers of Mary Baker Eddy could in a few decades by ceaseless and aggressive presentation win vast thousands of apparently intelligent and educated men and women to an acceptance of the vague and misleading views of Christian Science, may of them in flat contradiction to the

¹ Matthew, v: 14-16.

² Timothy, iv: 2.

known facts of medical science and common sense, how many hundreds of thousands could not twenty million Catholics win to an acceptance not of vague contradictory tenets but of the truths of divine revelation, if they displayed but a small fraction of the zeal of their Christian Science friends? Foremost in effecting a transformation of the attitude of the millions of our laity will be the example set by the clergy. In fact, it is probably not incorrect to say that their present attitude of apathy and reticence may be said to reflect in no small degree the prevalent attitude of their spiritual leaders.

2. *Newspaper Announcement of Course in Instruction*

Supplementing the announcement made from the pulpit, a number of priests have found it helpful to have the announcement published in the local newspaper either in the form of a news story or a paid advertisement. If it can be worked in as part of a news story—as it generally can be if handled properly—it is apt to appear as an item of general interest to the community as it really is, and less provocative of controversy than a bald advertisement. In either case, and especially in the latter, the point should be stressed that the presentation of the Catholic faith is expositional and non-controversial, in the interests of truth and harmony and fair play, and not to arouse dissension and discord among the citizens of the community.

It is generally conceded that we have turned over the public press very largely to the use of our non-Catholic friends in the voicing of their religious views and the chronicling of their church activities. Yet it can be utilized just as effectively to herald the news of Catholic activities and meetings, if we bestir ourselves to the additional effort. Except in the very large cities, editors are generally glad to run church news if properly written. The experience of a number of convert

makers has demonstrated that the newspaper announcement has interested many readers who would never have been reached otherwise. Their experience would seem to indicate that it is worth trying on a wider scale.

3. *Invitation by Letter*

Supplementing the announcement from the pulpit and in the press, some convert makers send a personal letter to each likely prospect inviting him to the class of instruction. The letter shows that the pastor takes a personal interest in the prospect, and will esteem it a pleasure to explain the teachings of the Catholic faith without imposing any obligation upon the prospective attendant. Recently that ingenious fisher of souls, Rev. Edward J. Mannix, of Denver, hit upon the idea of establishing every Monday night The Family Circle, to which he invited by personal letter every one of the non-Catholic husbands and wives among the Catholic families of the parish. These are all likely prospects, and are worth being approached, either personally or through a letter to a class of systematic instruction. In general, the personal letter gives a directness to the invitation which is usually not conveyed either by the pulpit announcement or the newspaper notice. The experience of many successful convert makers indicates the abundant fruitfulness of getting a personal invitation to each likely prospect either by a letter, or even preferably by a personal visit.

4. *Mixed Marriages*

When a couple, one of whom is a non-Catholic, come to make arrangements for marriage, the priest has an excellent opportunity to interest the non-Catholic in the study of the Catholic religion. In order to sign the necessary promises, the non-Catholic should logically investigate the teachings of the faith in which he promises to rear his children. Here is a

unique opportunity graciously to offer such instruction to the non-Catholic as would enable him intelligently to fulfill the obligations he assumes.

As a result of his experience in winning over a thousand converts, Father H. L. McMenamin of Denver records his conviction that this can be made one of the most fruitful sources of conversion. His experience shows that "devout Catholics can be made out of nine of every ten young women who wish to marry or have married Catholic young men. Similar results but in greatly reduced proportions can be obtained in those mixed marriages in which the non-Catholic party is the man."

The experiences of other successful convert makers questioned on this point corroborates the above, and brings out the additional point that the non-Catholic is apt to reflect very largely the attitude of the Catholic party in this regard. If the Catholic shows he is really anxious to have his friend investigate the teachings of the Church, she is almost invariably willing to do so. If the Catholic party displays indifference in the matter, the priest is then obliged to bear the whole burden of showing the wisdom of such investigation. The evidence is overwhelming also that the time to make such a study is before rather than after the marriage. After the wedding the interest is apt to wane. Moreover, when made before the wedding, that which originally appeared as a prospective mixed marriage eventuates as a Catholic marriage with the added happiness of the convert receiving his first Holy Communion at the nuptial mass.

5. Lay Organizations

The organization of laymen and women into societies for the special purpose of interesting non-Catholics in the investigation of the Catholic faith has also proven effective in a number of places. Thus at Sterling, Illinois, Father A. J. Burns has perfected a unique organization of all the converts in the

community into the Benson Club. It has approximately 200 members. The specific purpose of this club is to have each convert interest one or more non-Catholic friends to attend the classes of instruction. Because of their numerous contacts and associations with non-Catholics and because they understand thoroughly their viewpoints and prejudices, converts are usually in a peculiarly happy position to lead others of their acquaintance into an investigation of the Catholic religion.

THE BENSON CLUB

The writer has discussed the matter with some of the members of the club, who have expressed their enthusiastic commendation of it, and its purpose. One of the members, who happened to be at the same time Grand Knight of the local K. of C. Council, mentioned also the needed function it fulfilled in enabling converts to meet persons who had gone through a religious experience similar to their own, thus strengthening and intensifying their faith by the reënforcing influence and example of individuals who had found the complete satisfaction of their hunger for religious truth and certainty in embracing the Catholic faith.

At a recent banquet of the Benson Club at which approximately two hundred members were present, with Bishop P. J. Muldoon as the guest of honor, plans were launched for the extension of the Club throughout the country. The success of the Club at Sterling, under the able direction of that zealous and indefatigable convert maker, Father A. J. Burns, with his record of several hundred converts in a small community, demonstrates that the organization of the converts in every parish into a branch of the Benson Club or into a similar society would be helpful both in reënforcing the faith of the converts themselves and in winning many other additional sheep to the fold.

THE CATHOLIC CONVERTS' LEAGUE

While somewhat similar to the Benson Club, the Catholic Converts' League of New York, in addition to converts, also admits into membership Catholics who were born and reared in the faith. Rev. Henry E. O'Keeffe, C.S.P., the spiritual moderator of the League, has already described in this volume its far-reaching influence in assisting financially many convert making agencies and in bringing many hundreds to classes of instruction and ultimately into the true fold. Commenting recently on the distinctive type of service it renders, Cardinal Hayes said: "The Converts' League fills a distinct gap in the Catholic life of New York." There is abundant evidence to believe that the establishment of the League in every city in America would be instrumental in bridging the chasm that now yawns almost universally between Catholics and their separated friends.

The greatest obstacle to the winning of vast multitudes of converts is the chasm between the Church and those outside it. They hear only the caricatures and slanders from her enemies. They war not against any actual doctrine of the Church but against the false pictures of it placed in their minds. When they step inside the Church even only as visitors, they see no longer the blurred and distorted figures in the stained glass windows as they appeared on the outside, but now they see them sharply etched by the luminous rays of the noon-day sun, clear, intelligible, and gorgeously beautiful. Any agency therefore which helps to span that chasm by bringing outsiders into a closer contact with the Church renders a service peculiarly needed by the Church in America, and essential to the winning of the great masses of our churchless fellow-citizens into the fold of Christ.

CATHOLIC UNITY LEAGUE

A third type of organization, called the Catholic Unity League, was founded in July, 1917, by that peerless convert

maker of America, Rev. Bertrand L. Conway, C.S.P. It was brought into existence to provide books and pamphlets for prospective inquirers into the faith, and to finance lecture courses for non-Catholics. It has grown rapidly until now it numbers over 15,000 members, and has spread to 381 cities in the United States. It has rendered a great service with its circulating library of over 5,000 volumes which have been sent gratis to meet the needs of inquiring non-Catholics in all parts of America and even in the Philippine Islands. In addition, the League had distributed gratis hundreds of thousands of pamphlets designed to meet the difficulties of inquirers outside the fold.

While the League has devoted most of its energy to placing helpful literature in the hands of non-Catholics, and to the fostering of lecture courses for their benefit, it has unquestionably been instrumental in bringing great numbers to instruction and ultimately into the Church. For, any organization that brings the problem of reaching outsiders with Catholic truth into the foreground of the consciousness of our laity and imbues them with the missionary spirit of extending the kingdom of Christ among the souls of men will be an invaluable asset in recruiting members of a class of instruction whenever the pastor announces such. The Catholic Unity League, 615 W. 147th Street, New York City, will supply any information concerning its work and membership which readers may desire.

In this connection it may not be amiss to mention that the Catholic Converts' League and the Catholic Unity League owe a large measure of their magnificent success to the zealous direction of the Paulist Fathers who have inspired both societies with their own quenchless thirst for souls. They have been the great pioneers in the field of systematic convert making in America. With the intrepidity characteristic of their great apostolic patron, they have blazed new trails and opened new paths for others to follow in this difficult field. They have been constantly in the vanguard in seeking to impress

every possible agency, such as the radio, the press, the lecture platform, the question box, the non-Catholic mission, into the apostolic task of winning the other sheep into the Master's fold. To their Christ-like zeal and dauntless courage, more than to any other single cause, is traceable the impetus that has been given to the convert movement in America today.

6. Improvised Groups

In contradistinction to the three distinctive types of formal organizations just outlined, namely, the Benson Club, the Catholic Converts' League, and the Catholic Unity League, a number of successful convert makers, after announcing the approaching establishment of a class of instruction, have the custom of calling in a picked group of about 20 men and improvising a temporary organization to assist one another so that each member will be able to bring at least one prospective convert to the instruction course. When a small group of zealous laymen assemble for this purpose, they can pool their experiences and serve as a clearing house for suggestions as to likely candidates for such an inquiry class, and as to the persons and methods most suitable to broach the subject to them. They study the crucial matter of the approach with the care and attention which experts bestow upon it in a financial campaign, because they realize that the response is likely to be determined in large measure by the tactful manner in which the subject is presented. On the following evening a similar group of carefully selected women is called together by the pastor and entrusted with a similar task.

It has been an interesting surprise for the priests who have adopted this practice to discover the large number of clues which are uncovered at such a meeting—clues which they themselves would never have stumbled upon. Out of the many contacts and associations of the laity come the suggestions about persons who have let drop some word of interest about the Church, even in the form of a misunderstanding of

some of her teachings, or who are unaffiliated with any creed, or who because of their reasonable attitude would probably be willing to give a fair hearing to the claims of the Catholic faith. The members agree upon the most feasible approach to each prospect, and report at a following meeting on the results secured. Then, if necessary, new clues are opened up, and other prospects are reached. Two or three such meetings are held, if necessary, until a good sized class is recruited for the instruction course.

Where this device has been utilized it has proved effective in helping the pastor recruit a considerable number of inquirers from his class. It is simple, easy of execution, and effective. The size of the group called into service may be modified to suit the size of the community, and the number of potential prospects. In larger parishes with several priests, a number of such classes could be conducted simultaneously. There is abundant evidence to believe that the method would prove effective in practically every city parish in America. If it yielded two or three such classes for every pastor in the course of a year the annual number of converts would quickly mount into the hundreds of thousands. If it were instrumental in bringing only five or six inquirers to each instruction class, it would be eminently worth while. It opens up a new vista of possible achievements for the Church in the convert field in America. The results obtainable from the adoption of this method in practically every parish in the country are tremendous and well-nigh incalculable. It means the mobilization of an army of zealous workers who by steady persevering ceaseless endeavor shall gather the white harvest of America's 70 millions of unaffiliated souls into the granary of the Master.

7. Missions for Non-Catholics

An effective means of interesting outsiders in the study of the Catholic faith is the non-Catholic mission. This consists of a course of lectures on the fundamentals and credentials of

the Catholic faith, which is designed to meet the common difficulties of those outside the fold. The statistics carefully compiled by Rev. Bertrand L. Conway, C.S.P., showing that as a result of 209 Catholic missions, 936 converts were received, as compared with a total of 5,059 converts resulting from 203 special non-Catholic missions, clearly demonstrates the superior efficacy of the latter agency for the winning of converts.

True, announcements from the pulpit, in the public newspapers, must be made, as well as organizing the congregation to bring outsiders to the lectures. But there is an especial appeal here, inasmuch as the lectures are public and are adapted to the non-Catholic mind. Since the lectures are public and open to every one, the outsider will not be so apt to feel that he is incurring the same obligation that he imagines might result if the priest were to devote his time on several nights each week to explain the faith to himself and only a few others. The lecture courses are more impersonal, therefore, and the invitation to listen to them along with hundreds of others is usually easier of acceptance. All the machinery used to secure attendance at a class of instruction should be employed also for the non-Catholic mission. It is the experience of those who have conducted many such missions that the pastor who does not stop with the mere exhortation to his people from the pulpit to bring their non-Catholic friends to the lectures, but who supplements it by improvising organizations of his men and women to the end that each adult will bring one outsider, invariably reaps a larger harvest of converts.

Few things are more unpredictable than the response to a general announcement or invitation. The importance of the end in view and prudence demand that it be supplemented by personal invitations to specific groups to bring a definite number, and to establish the organization necessary to accomplish that end. On such an occasion, an invitation should be extended either personally by the pastor, or through a

letter, to the non-Catholic party in every mixed marriage in the parish.

An instance of the effectiveness of careful preparation before hand is to be found in the results of the annual lecture course for non-Catholics in New York City sponsored by the Knights of Columbus. Hundreds of able members on numerous committees work for many weeks in advertising the event and in recruiting large numbers to attend. Thousands of books and pamphlets are provided so that every inquirer will be supplied gratis with all needed literature.

As pointed out in a previous chapter of this symposium, lectures to non-Catholics call for special tact and thoughtfulness, to avoid giving offense and to win the sympathetic hearing of the non-Catholic audience by the kindly skillful presentation of the Catholic cause.

The efficacy of a mission for non-Catholics cannot be gauged by the number of immediate conversions resulting. In many instances it is the planting of the seed that will germinate and bear fruit only after many years. The evidence presented in previous chapters on the fruitfulness of the non-Catholic mission clearly shows that it has long since passed the stage of novelty or experiment and has won a place as one of the most effective agencies in interesting non-Catholics in the study of the Catholic faith. The more frequent staging of such lecture courses in every parish in the country would result in greatly augmenting the annual number of converts to the Church in America.

8. *The Question Box*

Originated by Father Walter Elliott, C.S.P., and Archbishop John J. Kane at the World's Fair in Chicago in 1893, the question box has won widespread recognition as an effective institution in the reaching of prospective converts. There are a number of successful convert makers who conduct the question box on every Sunday evening for a month until a suf-

ficient number of inquirers has been recruited to establish a course of systematic instruction. At the Cathedral in Denver it has been conducted on practically every Sunday evening for many years. It has proved an excellent "feeder" for the instruction class.

The question box has a number of advantages over the formal lecture. It meets directly the difficulty in the mind of the non-Catholic, which frequently prevents him from assimilating any instruction until it has been cleared away by a direct answer. As one convert said recently: "It hits the nail right on the head." It has the additional advantages of brevity and variety. The difficulty can frequently be cleared away by an explanation lasting only three or four minutes. Then there is usually such a variety of questions, that the attention can be easily sustained by the frequent change of topics. It is the experience of workers in this field that an audience can easily be held for an hour by the question box, whereas at a formal lecture their attention is apt to wane much earlier. Moreover, the question box is delightfully impersonal. There are a number of questions and suspicions lurking in the minds of outsiders which they would be somewhat hesitant about mentioning personally to a priest. But when they are privileged to write them out and have them answered without disclosing their identity or suffering the least form of embarrassment they are more willing to seek the desired information.

Then, too, it has been found that the question box, by tying the lectures up with the actual problems in the minds of the people, serves to render the discussions less academic and abstract, and more practical and concrete and consequently more interesting. Instead of groping blindly in the darkness hoping that by some chance one is meeting the difficulties in the minds of his non-Catholic auditors, the question box supplies him with actual targets at which to direct his logic arrows. Aside entirely from its use as part of the services in a non-Catholic mission, the question box can be used independently

as the feature of a Sunday evening service that will attract many honest inquirers.

As Father McMenamin has pointed out in a previous chapter, the question box has stood the test of over 14 years of continuous service at his Cathedral, and the crowds, instead of dwindling, are annually growing larger. If it is to produce the largest measure of success it should be properly advertised and supplemented with the usual organization to ensure the attendance of outsiders. The evidence on the subject indicates that if the question box were employed more generally in every parish in the country, it would bring vast numbers for systematic instruction in the faith and lead them ultimately into the House of God.

9. The Open Forum

Similar to the question box as a means of intriguing the interest of outsiders in the investigation of Catholic teaching is the open forum. Instead of the priest reading the question, the inquirer presents his question or his difficulty orally. It permits as a rule a more complete exposition of the difficulty or objection, and in case the answer is not entirely convincing, it enables the questioner to point out phases which still need further clarifying in his mind. It enables the lecturer to direct his attention upon secondary items lurking in the original difficulty which might have escaped his attention but for the open forum discussion. Then, too, by permitting the questioner to present fully his viewpoint, it renders possible a more balanced and two-sided discussion than is possible in the question box method, where the lecturer does all the talking. By bringing the human elements into immediate and direct personal contact, it enlivens the discussion and renders it more interesting for the audience. It enables the lecturer to show his fairness and desires to convince not by throttling any rejoinder to his answer, but by hearing all sides and by a presentation of all the evidence.

The open forum has been used with great success by Rev. Francis W. Walsh of the Cathedral parish at Denver. Associated with that great pioneer in the convert movement in the Rocky Mountain region, Rev. Hugh L. McMenemy, Father Walsh added to the many means used in the Cathedral parish to intrigue outsiders to a consideration of the Catholic faith, the open forum. It came as a development out of the question box and the public lectures given regularly on Monday evening. The attendance increased until it became necessary to move from the Cathedral basement to a public hall accommodating over 800 people, who packed it to its capacity.

During the three years of its existence, Father Walsh conducted the open forum with a complete freedom from heated or unpleasant words which sometimes mar religious discussions. Although not a single meeting passed without at least six or more persons participating in the discussion, rendering it lively and interesting, Father Walsh constantly maintained that attitude of obvious fairness and kindness which precluded the utterance of a single unpleasant remark from any participant. The attendance of a packed house at practically every open forum meeting on every Monday evening for three years shows vividly the latent hunger on the part of the great masses of the American public for religious truth and their willingness to attend meetings wherein religious problems are discussed in a frank, interesting, and vital manner. Father Walsh's experiment is of peculiar significance at this time when the churches of America are making determined efforts to find suitable avenues through which to bring religion to the great masses of people who never attend the formal services of any church, and whose lives pass entirely untouched by the quickening influence of religious ministrations.

The success which attended the open forum meetings in Denver indicate that it is worthy of more widespread employment especially in the larger parishes throughout the country. If properly conducted, there is every reason to believe that it will be instrumental in interesting large numbers of the

general public in the quest of religious truth and in leading them ultimately into the classes of systematic instruction in the Catholic faith.

10. *Attack and Defense of Catholic Doctrine in Church Pulpit*

Differing from the open forum in that the objection to some Catholic doctrine is voiced by one priest and answered by another before the congregation in the Church is the above practice. It is an adaptation of an ancient custom of presenting Catholic doctrines, with one priest defending and another attacking, that obtains in some of the churches in Rome and in other parts of Italy. More recently the method has been employed in England to defend Catholic dogma against certain widespread modernistic assaults. The writer studied the method in the summer of 1925 with the Jesuit Fathers at Farm Street Church in London, who have been among the most conspicuous users of the system in England.

The procedure, as first employed by them, was to have a priest stationed in the rear of the Church, who would arise and take exception to some Catholic doctrine which had been just presented from the pulpit near the altar. He would speak from the rear of the Church after the manner of a non-Catholic auditor who after listening to the presentation of a Catholic dogma, thought the evidence unconvincing. The difficulty on the part of the audience in turning in their pews to face the priest in the rear, brought about a modification whereby both priests occupy pulpits or places in the front of the Church. In order to give the debate the appearance of reality and life-like spontaneity, the objector will occasionally interrupt the expositor at a prearranged place in the lecture, that permits of a good opening, and then proceed to attempt a refutation. There is real warmth and vigor to the discussion, which proceeds until the expositor of Catholic doctrine has thoroughly and overwhelmingly refuted the objections of the ostensible heretic. Upon the close of the debate solemn

Benediction is given with the objector in the debate always participating as the celebrant.

In commenting upon the effectiveness of the debate as an educational device, Father Devis, S.J., pointed out that it attracted large audiences, many of them non-Catholics, and held them with an interest and attentiveness which would have been scarcely possible through a formal lecture of the same duration. Moreover, it stimulated the audience to obtain a more comprehensive grasp of the complete line of reasoning to sustain a point of Catholic faith, when the objections are voiced by a person other than the expositor. There is the similarity to a life situation, and the relaxation which comes from the change in voice, personality, and method of delivery. It requires, however, very careful preparation on the part of both expositor and objector, to arrange the places for interruption and to master beforehand the various lines of argumentation and objection which each shall pursue. If this careful coordination is lacking there are apt to result certain lacunae, ragged edges in the smooth intertwining of the objections and refutations, which become apparent to the audience.

This institution, both as a means of better instructing our own people in the defense of Catholic truth and as a device to interest outsiders in a study of Catholic teaching, is as yet in its infancy in this country. During the last few years it has found its way into several of the larger churches in New York and Chicago. There is every reason to believe that as the effort to reach the vast millions of American people untouched at present by any religious influence, grows in earnestness and in intensity, this means of presenting the cogency of Catholic belief will be utilized with much greater frequency and universality.

As a drawing card for non-Catholics it is much more potent than the ordinary formal lecture, or sermon. People, especially outsiders, will come to hear an argument about Catholic doctrine when they would not come to a simple straight-

forward presentation of it in a non-controversial lecture. The apathy of the great masses of people in regard to religion and the lack of suitable channels at present to reach them, renders imperative the establishment of new agencies of dispelling the apathy and of bringing them into intellectual contact with Catholic doctrine. Hence the ceaseless restless search of the Church for effective methods of coping with the widespread religious indifferentism in American life. From the mountain peak of nineteen centuries she realizes all too vividly that if religion does not find channels of penetrating the stolid sea of constantly growing religious indifferentism, the latter will make serious inroads upon her own domain, and threaten even to engulf her with its vast tidal waves of irreligion and twentieth century paganism. Where such a crisis impends, every legitimate agency of bringing the saving knowledge of divine truth into the hearts of the vast millions of our citizenry must be pressed into service.

II. *Street Preaching*

In England, the Catholic Evidence Guild has rendered yeoman service in carrying a knowledge of the ancient faith to the great masses of the British people. The writer spent several days studying the work of the Guild with Francis J. Stead, one of its ablest leaders, and was deeply impressed, both by the magnitude of the movement as well as by the daring courage with which its lay speakers carried their evangel of Catholic belief into the hitherto unreached highways and byways of British life. Standing on soap boxes, and improvised platforms at street corners on Saturday night and in the public parks on Sunday, many hundreds of laymen and lay women address great crowds of curious and interested listeners on the various points of Catholic belief. Undismayed by heckling, ridicule, and disturbing noises of all descriptions, these earnest expounders of the truth continue at their appointed corners on every Saturday night until the

course of lectures has been completed. They answer all questions, withstand the raillery of sarcastic tongues, refute old historic calumnies still current against the Church, and gradually succeed in battering down portions of those huge barriers of prejudice and misunderstanding which since Reformation days have separated the great masses of British people from the Catholic faith.

The speakers are all lay people, coming as volunteers from every walk in life. They go through a careful apprenticeship, and are thoroughly trained in the answers to the stock calumnies and objections. The speaker has no decoy in the crowd to ask any prearranged questions, but always finds a ready bombardment of questions directed at him by the throng of skeptical auditors. The feature that surprises the American visitor is the huge crowd of people that invariably gathers to listen when the speaker mounts his improvised platform. In Hyde Park on Sunday a series of speakers will address crowds of over a thousand from ten o'clock in the morning until late in the evening. This phenomenon is all the more surprising in view of the deep-rooted prejudice and hostility of the British people, which is admittedly greater than that prevalent among the masses of the American public.

While the immediate aim of the Catholic Evidence Guild is not primarily to win converts, but to batter down the walls of misunderstanding and antagonism and give the British people a better insight into the Catholic Church as she really is, nevertheless, its work results indirectly in leading many hundreds of individuals, with their previous grounds of prejudice removed, to a priest for that systematic instruction that means entrance into the Catholic faith. The magnificent achievements of the Catholic Evidence Guild, both in supplying hundreds of thousands of previously misinformed Britishers with a new vision of Catholic truth and in recruiting large numbers for systematic instruction classes, demonstrate in a striking manner the efficacy of the lay apostolate when dowered with the Pentecostal fire of holy zeal and daring

courage in finding new and effective avenues of fulfilling in the twentieth century that Divine mandate given in the first century by the shores of the Gallilean sea: "Go ye into the whole world, and preach the gospel to every creature."¹

The nearest approach in America to the work of the Catholic Evidence Guild in England is the missionary activity of Mr. David Goldstein of Boston. With a dauntless courage and Pauline zeal for souls, Mr. Goldstein has blazed a new trail in America, by preaching from his autovan the gospel of Catholic truth to crowds on street corners and in public parks all the way from Boston to San Francisco. In a previous chapter, Mr. Goldstein has sketched the methods of presenting the Catholic faith in such a way as to interest the average crowd that gathers on the street corner, and to win them to an appreciation of its truth and beauty. The large numbers of the indifferent public to whom Mr. Goldstein brought some knowledge of the religion of Christ, and who would otherwise have remained untouched by Catholic thought, as well as the hundreds of thousands of pieces of Catholic literature placed in interested hands through his apostolic ministry, show that if Catholic truth is ever to leaven the great masses of the American people who are at present unaffiliated with any religion, more generous and widespread use must be made of street preaching. If the great masses of outsiders cannot be intrigued into the Church to hear her Gospel there, it is obvious then that the only way in which to reach them is to carry the evangel to them in the market place and the highways, and wherever they congregate under the canopy of the sky. The recent announcement of the intention of approximately a half-hundred Protestant ministers in Chicago to carry their message to the crowds on the street corners, whom otherwise they could never reach, takes the above suggestion out of the domain of theory and gives to it not an academic but a practical and poignant urge.

¹ Luke, xvi:15.

The growth of an army of almost 70 million people unaffiliated in an active manner with any religion, within our shores in a little more than a century, shows strikingly the inadequacy of the old missionary methods and the imperative necessity of devising new agencies and more extensive machinery to cope with this new phenomenon of twentieth century America. Added emphasis is given this conclusion by the fact that the development has occurred within our shores, and is traceable to the peculiar conditions of modern American life, since the forbears of these vast millions of indifferent and irreligious citizens were almost universally men and women of positive religious faith. The phenomenon of widespread religious indifferentism, almost national in scope, has not been inherited from any of the countries of the Old World, but is peculiarly indigenous to American soil.

This fact indicates vividly that the ordinary methods of religious ministration which prevailed when practically the whole of Christendom was Catholic stand in need of thorough overhauling to wrestle effectively with a newly arisen situation, in which the overwhelming majority of the population is not only not Catholic, but is unaffiliated actively with any religion. The restrained conservative methods sufficient for the Ages of Faith must be supplemented by vigorous, aggressive, radical measures to halt the onward sweep of irreligion like a great avalanche across the countryside of America.

Faith and irreligion are not congenial bed mates. They tend to devour each other. In the religious kingdom there is no such phenomenon as mere standing still. It is either progress or retrogression. The outstanding problem of the Church in America is not the mere holding of our present small flock but the winning of the vast uncounted multitudes of the "other sheep" for whom the Master was willing to search unceasingly, and for whose recovery He prayed with such touching fervor, just before His passion. The tremendous size of the flock to be won, and the callous apathy and

indifference to revealed religion which envelops almost the whole of it, renders urgently imperative the adoption of vigorous and aggressive methods of penetrating their armor of stolid indifference, and quickening their minds to a realization of "the one thing necessary," the correct answering of life's supreme question: "What shall it profit a man if he gain the whole world and suffer the loss of his own soul?"¹

The greatness of the prize for which we struggle warrants the use of courageous and daring measures. It calls for a penetrating insight into the national mind of the American public, and for a consummate tact in the presentation of the Catholic evangel to secure a response from the masses that will be free from wrangling and rancor, and firm in its espousal of the divine deposit of Catholic faith. Into this supreme work of reaching 70 millions of our fellow citizens with Catholic truth, must be commandeered every helpful agency, such as, the establishment of classes of systematic instruction for non-Catholics in every parish in America, the announcement of such classes in pulpit and press, the organization of our laity to recruit outsiders for such classes, the frequent giving of non-Catholic missions, the formation of convert clubs and evidence guilds, the more widespread use of the question box, the open forum, and the carrying of the gospel to the multitudes in the parks and on the street corners by a disciplined army of lay evangelists.

All these, and other means which wrestling with the actual problem will bring into existence, must be pressed into service in the supreme task of winning the vast white harvest of America for the Master's granary. In this apostolic ministry of winning our beloved America for Christ, not the least important factor, in the writer's judgment, is the organization of an effective lay apostolate in every parish in the land to carry the torch of Catholic truth into every highway and byway of American life. Every stimulus beckons and every prayer pleads for the speedy materialization of these measures

¹ Mark, viii: 36.

to realize the fervent prayer of Christ: "Other sheep I have, that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd." ¹

¹ John, x: 16.

CHAPTER XII

METHODS OF INSTRUCTING CONVERTS

BY REV. JOHN A. O'BRIEN, PH.D.

NDER this topic will be discussed briefly the more salient features in the technique of dealing with prospective converts after they have been made sufficiently interested to apply for instruction. The treatment will not be confined to a discussion of technical methods of instruction merely, but will cover the broader technique of the tactful handling of inquirers in such a way as to win them to a firm acceptance of the Catholic faith. The discussion assumes a familiarity with the teachings of the Catholic faith. It endeavors to weave into an organized method of procedure the more important principles and suggestions which have proven effective in the winning of converts as narrated by the contributors to this symposium, and by other successful convert makers who have favored the writer with their experiences. The technique outlined is not intended to be exhaustive or final, but stimulating and suggestive. While but the blazing of a pioneer trail over a virgin field, the volume seeks to bring together all the important evidence on the subject available at the present time. Only the more outstanding items will be presented here.

Preliminary Interview

Before commencing the systematic course of instruction, it has been found advisable to arrange a preliminary conference

with each prospective convert. At this initial visit the pastor can secure an insight into the religious needs of the applicant, and the motives or circumstances which have brought him to investigate the Catholic faith. It is well to allow the applicant to talk freely, telling as much as he deems necessary about his previous religious training or lack of it and the attitude of his parents or family toward the Church.

Frequently it will be found that friendship for a Catholic, or association with Catholics, has been the chief factor in interesting the prospective convert in the Church. Here the sagacious counsel of Father McMenamin is pertinent. Don't be concerned, he points out, if the original motive bringing an applicant to a class of instruction is friendship or love for a Catholic person rather than an intellectual interest in the philosophy or dogmas of the Church. Welcome him wholeheartedly. For, as he progresses in his study of the faith, he will come to see the truth of the Church's teachings, and the beauty of her devotions and will be eager to embrace the faith because of its appeal to his reason on account of the intrinsic cogency of its credentials, and not merely because of his friendship for a member of that faith. This gradual transition from a natural motive to a supernatural one is an almost inevitable occurrence as the inexorable logic of the Church's credentials and the historical evidence of her divine origin break in for the first time upon the mind of the honest inquirer. Grace, of course, plays its salient rôle. But Divine Providence always supplies sufficient grace to the conscientious searcher for the truth.

The case is cited of a pastor who always looked with suspicion upon the earnestness of a person who came for instructions if he or she were keeping company with a Catholic. He would solemnly warn the individual that he should not undertake the investigation because of any human friendship but solely for a supernatural motive. The result was that very many did not return. He seriously impaired his effectiveness by an attitude of mistaken orthodoxy. There is no valid

reason why a person might not properly begin his investigation of the Catholic Church because of his friendship for one of its adherents. All that might properly be said at the end of the course would be that a person in embracing the faith should do so primarily because he is convinced of its truth and not merely to please a friend. Even the latter factor, however, might well be present as a concomitant motive, auxiliary to the primary and fundamental consideration, namely, the intellectual conviction of the truth of the Church's teachings.

By encouraging the applicant to talk freely about his religious background, the priest will discover how far back he must go to lay the necessary foundations for the superstructure of the Catholic faith. In this initial visit he has a unique opportunity to find common ground with his inquirer, preparing him for the systematic instruction course by grasping the unravelled threads of the individual's religious experience and delicately intertwining them around the fundamentals of the Catholic faith.

He has a splendid opportunity to provide him with the type of literature that will meet the peculiar needs of each applicant. Though the priest may later give his instructions to all the inquirers assembled in a class, the preliminary conference enables him to ascertain the educational attainments of each and to supply each with a book that will be reasonably adapted both to the religious needs and the educational advancement of the individual. Thus a distinguished scholar relates that when, as a prospective convert, he applied for instruction, he was given in routine fashion a penny catechism and told by the pastor to return when he had mastered its profundities—a joke which he rightly complains is “wearing a little stale.” Instead of doling out the same book indiscriminately to all applicants, regardless of their differences in educational attainment, the preliminary conference enables the pastor to size up the needs of each individual and provide for them intelligently.

It is a tactical mistake for the priest to monopolize the conversation at this first visit, or to even do the bulk of the talking. If he will but play the rôle of a sympathetic listener, entering into the crotchets of the speaker, the applicant will usually respond by unbosoming his religious experience and needs, enabling the priest to get a much firmer grip on the case. Indeed, the experience of many successful convert makers indicates the wisdom of allowing the applicant to discuss not only his religious background, but to tell as much about himself as he wishes, namely, his schooling, his employment, his associations, and his plans for the future. All these openings may be made to serve as additional points of contact, and to enlarge the area of common interests and mutual understanding. The experience of all workers in this field testifies that inquirers are not mere logic machines, but are endowed with a heart as well. Wise indeed is the priest who at this preliminary conference, by his kind and sympathetic treatment, wins the esteem, confidence and friendship of the inquirer. His task is already more than half accomplished.

*Kindness and Affability in Dealing with
Prospective Converts*

Not only during the preliminary interview, but throughout the entire course of instruction the priest must maintain an attitude of kindness and affability towards his prospective converts. Harsh rancorous criticism of Protestants, condemning all of them with one fell blow to hell as formal heretics, will do more harm than good. It is not particularly encouraging for a prospective convert to be informed that his father and mother, sisters and brothers, have passports and are headed straight for the infernal regions. True, their errors must be pointed out in the proper place, but it can be done in an objective manner and in a spirit of charity. Cognizance can be taken too of the fact that countless numbers

of them are not formal heretics, but honest and sincere in their belief, and hence are included in the soul of the Church.

A few years ago a University student, as a result of attending Mass for several Sundays with her room-mate, decided to take instructions. On the following Sunday a priest, in the course of his sermon, suddenly launched into a vitriolic denunciation of all Protestants, styling them as "more ignorant about God than the uncivilized natives of the Fiji Islands." It was sufficient to kill the budding interest in the faith for the prospective convert. "Since that is the light," she said, "in which Catholics regard us, I have lost interest in studying more of the views of the Catholic Church." Perhaps her reaction was not rigorously logical, but it was quite human and understandable and not untypical.

In common with all the contributors to this volume, the writer would emphasize the indispensable necessity of kindness, tact and sympathy in dealing with prospective converts. These are the qualities they perceive most clearly, and to which they respond with generous alacrity. If these qualities are lacking, no amount of theological brilliance or scriptural lore can adequately replace them. Here as in other places in the priestly ministry an ounce of kindness will win a larger number of the "other sheep" than a ton of rancorous criticism.

Regular Time and Place

The careful observance of a fixed time and place for the class of instruction has been found helpful in maintaining that regularity of attendance which is so essential for a thorough mastery of the subject matter. Frequent changes in the time of meeting, with the accompanying forgetfulness of some members, are apt to induce irregularity in attendance and weaken the morale of the class. Thus Father A. B. C. Dunne, of Eau Claire and Father H. L. McMenamin, of the Denver Cathedral, have fixed evenings for instruction which

are observed throughout the year. The arrangement, like the time schedule for trains, has the advantage which results from long established custom of becoming known to practically everyone in the community.

As Father E. C. Dowd points out, it is well to have a list containing the names, addresses, and telephone numbers of all the members of the class. In case something should occur to render it impossible for the priest to meet his class, it is then easy to notify the members thus saving them from the disappointment of coming to the Rectory and finding no class. If the latter should occur several times it is apt to disturb seriously the regularity of class attendance. The care taken to notify them beforehand of the cancellation of a meeting emphasizes the seriousness of the work, and obligates the members in turn to inform the priest of any prospective absence. Where the importance of regular attendance was stressed in this manner, a priest tells of receiving a telegram from a member who found it impossible to make an expected train connection to be present at the class, and who did not wish to allow his absence to go unexplained.

The calling of the roll at each meeting has also been found to help steady the attendance, and to afford the priest a record of any meeting missed by a member and the lesson which consequently must be made up. A chart containing the names, the dates of all the meetings, and the subject matter explained at each meeting, will prove convenient for the recording of the above data.

Starting the Instruction Class

The first meeting of the group is apt to be the crucial one. If the instructor succeeds in gaining the implicit confidence of the class, making them feel comfortable and at ease, winning their friendship by the kindly sympathy of his treatment, he is already on the high road to success. Considerable interest has been expressed by students of the subject as to the subject

matter for the initial meeting. The following is the substance of the principal observations made by a very successful convert maker at the first meeting and is typical of the viewpoint expressed by the others with whom the writer canvassed the point:

It is a pleasure to welcome all of you, my friends, to this class of instruction, and to explain to you the teachings of the Catholic faith. The investigation of religious truth is the most important and the most imperative duty of every man and woman. The pursuit of wealth, of fame, of political power, of social honors, though legitimate within reasonable limits, pales into insignificance in comparison with that which is of infinitely greater consequence—the quest for religious truth and the means of salvation. It is worthy, therefore, of all the time and study which you will devote to it, and will bring you greater dividends than those resulting from any similar investment of time and labor. It will be to your advantage to attend the classes with regularity and punctuality, so that there will be no necessity of repeating any explanation for the benefit of those who come late, thus penalizing the others for their promptness.

I want to assure all of you that I have no interest in the matter except to present clearly the truths of the Catholic faith. It is a pleasure to have the opportunity of explaining them, especially in view of the frequency with which they are misrepresented to the general public. It is a labor of love for me. No pecuniary charge is made, and nothing is accepted in return for the instructions.

Moreover, I shall endeavor to present the credentials of the Catholic faith objectively and impartially. I have no animus or ill will toward any religion, and nothing will be said consciously to offend the sensibilities of any of the members. Though there will be many places where I shall differ with other religious faiths it will always be on impersonal grounds and involves no personal ill will. We can differ with those of other faiths and still be the best of friends. In fact I am

proud to say that I enjoy the friendship and esteem of great numbers of non-Catholics. I shall make no effort to alienate you from the affection and esteem of your non-Catholic friends. Nor shall I suggest any lessening of your attachment to them.

Furthermore, I shall not embarrass any member by soliciting him to embrace the Catholic religion. I shall explain it, but leave to each individual to decide for himself concerning its truth or falsity, to accept or to reject it. If the religion appeals to the reason of a member as the divinely established faith, and as offering invaluable aids to salvation, I shall, of course, be very happy to receive him into the fold. But if, on the other hand, it should not so appeal, we shall be just as good friends as ever. I want you to feel at ease and at home, therefore, and to know that it is a pleasure for me to explain the Catholic faith to you without placing you under any obligation to embrace it.

Cardinal Gibbons' Counsel

The counsel which the late Cardinal Gibbons was accustomed to give to a prospective convert has an ingratiating kindness, and a ring of such obvious sincerity and an unction of deep human sympathy, that render it a masterpiece of its kind and a model after which every convert maker might well pattern his initial talk to his class of inquirers.

"Perhaps this is the first time in your life, my dear friend, in which the doctrines of the Catholic Church are expounded by one of her own sons. You have, no doubt, heard and read many things regarding our Church; but has not your information come from teachers justly liable to suspicion? You asked for bread, and they gave you a stone. You asked for fish, and they reached you a serpent. Instead of the bread of truth, they extended to you the serpent of falsehood. Hence, without intending to be unjust, is not your mind

biased against us because you listened to false witnesses? This, at least, is the case with thousands of my countrymen whom I have met in the brief course of my missionary career. The Catholic Church is persistently misrepresented by the most powerful vehicles of information.

"She is assailed in romances of the stamp of *Maria Monk*, and in pictorial papers. It is true that the falsehood of those illustrated periodicals has been dully exposed. But the antidote often comes too late to counteract the poison. I have seen a picture representing Columbus trying to demonstrate the practicability of his design to 'discover a new Continent' before certain monks who are shaking their fists and gnashing their teeth at him. It matters not to the artist that Columbus could probably never have undertaken his voyage and discovery, as the explorer himself avows, were it not for the benevolent zeal of the monks, Antonio de Marchena and Juan Perez, and other ecclesiastics, as well as for the munificence of Queen Isabella and the Spanish Court.

"We cannot exaggerate the offense of those who thus willfully malign the Church. There is a commandment which says: 'Thou shalt not bear false witness against thy neighbor.'

"If it is a sin to bear false testimony against one individual, how can we characterize the crime of those who calumniate three hundred millions of human beings, by attributing to them doctrines and practices which they repudiate and abhor. I do not wonder that the Church is hated by those who learn what she is from her enemies. It is natural for an honest man to loathe an institution whose history he believes to be marked by bloodshed, crime and fraud.

"Had I been educated as they were, and surrounded by an atmosphere hostile to the Church, perhaps I should be unfortunate enough to be 'breathing vengeance against her to-day, instead of consecrating my life to her defence.

"It is not of their hostility that I complain, but because

the judgment they have formed of her is based upon the reckless assertions of her enemies, and not upon those of impartial witnesses.

"Suppose that I wanted to obtain a correct estimate of the Southern people, would it be fair in me to select, as my only sources of information, certain Northern and Eastern periodicals which, during our Civil War, were bitterly opposed to the race and institutions of the South? Those papers have represented you as men who always appeal to the sword and pistol, instead of the law, to vindicate your private grievances. They heaped accusations against you which I will not here repeat. Instead of taking these publications as the basis of my information, it was my duty to come among you; to live with you; to read your life by studying your public and private character. This I have done, and I here cheerfully bear witness to your many excellent traits of mind and heart.

"Now I ask you to give to the Catholic Church the same measure of fairness which you reasonably demand of me when judging of Southern character. Ask not her enemies what she is, for they are blinded by passion; ask not her ungrateful, renegade children, for you never heard a son speaking well of the mother whom he had abandoned and despised.

"Study her history in the pages of truth. Examine her creed. Read her authorized catechisms and doctrinal books. You will find them everywhere on the shelves of booksellers, in the libraries of her clergy, on the tables of Catholic families.

No Secrets to Withhold

"There is no Freemasonry in the Catholic Church; she has no secrets to keep back. She has not one set of doctrines for Bishops and Priests, and another for the laity. She has not one creed for the initiated and another for outsiders. Everything in the Catholic Church is open and above board. She

has the same doctrines for all—for the Pope and the peasant.

“Should not I be better qualified to present to you the Church’s creed than the unfriendly witness whom I have mentioned?

“I have imbibed her doctrine with my mother’s milk. I have made her history and theology the study of my life. What motive can I have in misleading you? Not temporal reward, since I seek not your money, but your soul, for which Jesus Christ died. I could not hope for an eternal reward by deceiving you, for I would thereby purchase for myself eternal condemnation by gaining proselytes at the expense of truth.

“This, dear friend, is my only motive. I feel in the depth of my heart that, in possessing Catholic faith, I hold a treasure compared with which all things earthly are but dross. Instead of wishing to bury this treasure in my breast, I long to share it with you, especially as I lose no part of my spiritual riches by communicating them to others.

“It is to me a duty and a labor of love to speak the truth concerning my venerable Mother, so much maligned in our days. Were a tithe of the accusations which are brought against her true, I would not be attached to her ministry, nor even to her communion, for a single day. I know these charges to be false. The longer I know her, the more I admire and venerate her. Every day she develops before me new spiritual charms.

“Ah! my dear friend, if you saw her as her children see her, she would no longer appear to you as typified by the woman of Babylon. She would be revealed to you, ‘Bright as the sun, fair as the moon’; with the beauty of Heaven stamped upon her brow, glorious ‘as an army in battle array.’ You would love her, you would cling to her and embrace her. With her children, you would rise up in reverence ‘and call her blessed.’

“Consider what you lose and what you gain in embracing the Catholic religion.

"Your loss is nothing in comparison with your gain. You do not surrender your manhood or your dignity or independence or reasoning powers. You give up none of those revealed truths which you may possess already. The only restraint imposed upon you is the restraint of the Gospel, and to this you will not reasonably object.

"You gain everything that is worth having. You acquire a full and connected knowledge of God's revelation. You get possession of the whole truth as it is in Jesus. You no longer see it in fragments, but reflected before you in all its beauty, as in a polished mirror. While others are outside criticizing the architecture of the temple, you are inside worshipping the divine Architect and saying devoutly with the Psalmist: 'I have loved, O Lord, the beauty of Thy house and the place where Thy glory dwelleth. While others from without find in the stained-glass windows only blurred and confused figures without symmetry or attraction or meaning, you from within, are gazing with silent rapture on God's glorified saints, with their outlines clearly defined on the windows, and all illuminated with the sunlight of heaven. Your knowledge of the truth is not only complete and harmonious, but it becomes fixed and steady. You exchange opinion for certainty. You are no longer 'tossed about by every wind of doctrine,' but you are firmly grounded on the rock of truth. Then you enjoy that profound peace which springs from the conscious possession of the truth.

"In coming to the Church, you are not entering a strange place, but you are returning to your Father's home. The house and furniture may look odd to you, but it is just the same as your forefathers left it three hundred years ago. In coming back to the Church, you worship where your fathers worshiped before you, you kneel before the altar at which they knelt, you receive the Sacraments which they received, and respect the authority of the clergy whom they venerated. You come back like the Prodigal Son to the home of your father and mother. The garment of joy is placed upon you,

the banquet of love is set before you, and you receive the kiss of peace as a pledge of your filiation and adoption. One hearty embrace of your tender Mother will compensate you for all the sacrifices you may have made, and you will exclaim with the penitent Augustine: 'Too late have I known thee, O Beauty, ever ancient and ever new, too late have I loved thee.'

"Remember that nothing is so essential as the salvation of your immortal soul, 'for what doth it profit a man, if he gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?'"¹ Let not, therefore, the fear of offending friends and relatives, the persecution of men, the loss of earthly possessions, nor any other temporal calamity, deter you from investigating and embracing the true religion. 'For our present tribulation, which is momentary and light, worketh for us above measure exceedingly an eternal weight of glory.'²

"May God give you light to see the truth, and, having seen it, may He give you courage and strength to follow it!"³

Emphasize Necessity of Prayer

After the introductory observations are completed and the class is thus rendered conscious of the disinterestedness of the instructor's services, and feels at ease in the knowledge that they are not requested to make any promise about embracing the religion, many experienced convert makers then proceed immediately to emphasize the helpfulness and the necessity of prayer to God for guidance and direction. By pointing out that faith is a supernatural gift of God, and is to be attained not merely by the use of the natural reason in investigating the credentials to be submitted, but also by appealing to God to enlighten the intellect to see the truth and to confer grace and strength upon the will to follow it, a more

¹ Matt. xvi. 26.

² II. Cor. iv. 17.

³ Cardinal Gibbons, *Faith of Our Fathers*, John Murphy Co. pp. xi-xvii.

receptive and favorable attitude of mind to prosecute the inquiry is begotten. Oftentimes Newman, while struggling for the light sought relief from the noise of polemics and the bewilderment of dialectics, in prayerful supplication to the Divine Mind for guidance, adopting as his own the famous motto of St. Ambrose: *Non in dialectica complacuit Deo saluum facere populum suum*. If the inquirer undertakes to sit in judgment upon the truths revealed by God and to measure the wisdom of the Divine Mind by his own puny intellect, he will find that his arrogance and intellectual pride constitute a formidable obstacle to the entrance into his soul of the spirit of supernatural faith. This latter requires a ready docility to the stirrings of divine grace, and a humble bowing of the human intellect before the divine light. Humility and a daily recourse to prayer for heavenly guidance prepare the mind of the earnest inquirer for the understanding of the cogency of the credentials of supernatural revelation, and for the movement of the will, as well as for the arousal of that *pia credulitas* which Newman describes with such penetration as a necessary antecedent to the eliciting of an act of supernatural faith.

This emphasis upon the salient rôle of prayer in the quest for religious truth is followed by an explanation of the more common prayers in the Catholic religion—the Lord's prayer, the Sign of the Cross, Hail Mary, Apostles' Creed, Confiteor, Acts of Faith, Hope, Charity, and Contrition, and Grace Before and After Meals. As these represent the fundamental prayers in most common use in historical Christianity it would not seem to be unreasonable to suggest the gradual memorization of these—a new one for each class until all are learned. It is a wholesome practice to end each class by suggesting that all kneel and recite together one of the prayers.

Priests have frequently observed that this practice, alien to many who learn to kneel and fold their hands in prayer for the first time, begets an attitude of trustfulness in God,

and a spirit of devotion to Him, that serves as a salutary supplement to the academic work of instruction and brings the heart and the will into the hungering quest for God and His Church. It is apt to arouse in the breast of the earnest inquirer the beginning of that indispensable spark of personal piety which gradually grows until it shoots its vivifying influence through his whole spiritual life, stimulating him to persevere with increasing zeal in his search for the truth. Fortunate indeed is the priest who in addition to guiding his inquirers safely through the winding labyrinth of intellectual data, succeeds in kindling in the members of his class a spirit of devotion and fervor in their prayers. No amount of mere information which leaves the subject unmoved and cold can form an adequate substitute for it.

It is a sound psychological principle that one learns best to do a thing by *doing* it. So one learns to pray by praying. After the nature and necessity of prayer have been thoroughly explained, it will be advisable to encourage the practice of having the members say their morning and evening prayers, and other special prayers for God's guidance in their particular mission. Likewise the custom of ending every meeting with prayer, said as fervently as possible, by all the members will be found to bring rich returns.

The Visit Through the Church

At about the second meeting, a number of leaders in the convert field, have the custom of taking all the members of the class on an inspection trip through the Church. This is a never failing subject of concrete interest to all inquirers. It is surprising to the priest who takes such a group through the Church, to discover how many objects and symbols need explanation to be made intelligible to outsiders. He is apt to find that such a visit entails almost an entire epitomy of the teachings of the Catholic faith. After crossing the threshold of the Church, he encounters the holy water fount, be-

ginning his explanation of that practice, proceeding then to the confessional, showing the class where the penitent kneels and the other apartment wherein the confessor sits, which will usually disillusion a number of the members because of weird stories and slanders of the practice of confession which they had heard. The priest then explains the meaning of the sanctuary lamp, the tabernacle, the altar, the crucifix, the altar linens, the altar stone, with its enclosed relic, the missal, the vestments and utensils for the mass, its principal parts, the images on the altar, the side altars, the communion rail, the genuflexion before the tabernacle, the stations of the cross, the holy pictures and paintings on the walls and windows, the baptismal font, and any other object that arouses the curiosity of any member.

A thorough explanation of the above mentioned symbols and the answering of pertinent questions will usually consume at least an hour. Priests who have followed this practice for many years testify to the intense interest of the visitors in the explanations of the various symbols, and to their feeling of greater "at homeness" when they subsequently come to attend holy Mass and the other services of the Church. A Catholic Church is no longer a strange edifice to them, abounding in mysterious signs and unintelligible contraptions. The luminous rays of knowledge have dispelled their ignorance and given them an insight into the surpassing charm of the house of God, and the beauty of the tabernacled altar wherein His glory dwelleth.

The class is now in a better position to appreciate the wisdom of the salutary counsel to attend Mass on Sunday and any other public service held in the Church. Though still but in the stage of catechumens, it is desirable to have them attend the public services of the Church so that they may secure an insight into the principal devotions of the Catholic faith. As the Catholic religion consists not merely of abstract doctrines but of forms of worship and acts of devotion, it is important that prospective converts be familiarized with

this aspect of the Church's life as well as with her doctrinal formulae. As the student of science not only studies its abstract principles in the class room but familiarizes himself with their functioning in the experiments in the laboratory, so the student of the Catholic religion may fittingly be asked to supplement the formal instruction in the class room by attendance at her public services wherein the abstract principles of faith find their concrete embodiment.

Moreover, attendance at the public devotions of the Church serves to deepen the spirit of piety, and gradually to acclimatize the individual to the atmosphere of Catholic worship and devotion. Just as the individual is urged to pray to God for guidance, and not merely study the nature of prayer in the abstract, so he may appropriately be asked to participate in the devotions of the Church to secure an insight into her liturgy and to quicken his own religious fervor. After attendance at the public services of the Church for a couple of months, during which the inquirer has been receiving systematic instruction in the faith, the transition into formal membership in the Church will be much more gradual and smooth and freer from emotional jolt than if the steady acclimatization through attendance at her services had not occurred. Prospective converts who have finished a class of instruction, and have been impressed with the logic of the Church's teachings, but who had practically never been inside a Catholic Church and consequently were quite unfamiliar with her devotions and forms of worship, have been known at times to experience some hesitancy in stepping from the class room into a whole-hearted espousal of the Catholic faith, because much of her liturgy and devotional life were still shrouded in considerable mystery for them. Hence, it will be found of great practical value, and will tend strongly to ensure the proper response at the completion of instruction to introduce the members of the class early into the Church's devotional life, and to maintain them in that wholesome spiritual atmosphere until the conclusion of the course.

In this connection it may be mentioned that the thorough explanation of the Mass, its prayers and ceremonies, at the earliest opportunity places the catechumens in an advantageous position to enjoy in richer measure the fruits of the Church's devotional life. The Mass being the central object of devotion, and expressed through such exquisite but elaborate esoteric ceremonial, needs to be explained thoroughly at an early date if the prospective converts are to assist at the Mass with much profit.

After having explained the nature of the Mass, its history and theology, it is well wherever possible for a priest to explain its ceremonies while they are being performed by the celebrant at the altar. By giving the explanation at the same time at which the ceremony is being exemplified, the witnesses secure a clearer understanding of the liturgy and are able henceforth to associate the relevant meaning with each ceremony of the Mass. They are invariably deeply impressed by the beauty of the symbolism and its spiritual pregnancy when once it is unfolded before them. Unless the Mass is explained, however, it suffers from the obscurity which veils every action, couched in esoteric ceremonial.

For several years the writer has followed the practice of explaining the ceremonies and symbolism of the Holy Sacrifice at each of the four Masses on Sunday morning. The public announcement of such explanation has never failed to attract a large number of non-Catholic visitors interested in understanding the age old liturgy, colorful and impressive, of the Catholic faith. Indeed, on a number of occasions whole Sunday-school classes of University students together with their teachers from various Protestant Churches, came in a body to have unfolded before their eyes the exquisite symbolism and surpassing beauty of Catholic devotion as expressed with such moving and dramatic impressiveness in the ritual of the Mass. To assist in rendering permanent their newly acquired insight into the stately beauty and sublime symbolism of the unbloody sacrifice of Calvary, it has been a practice at our University

Chapel to distribute to each person a copy of that excellent brochure by Abbe Hallet, *An Explanation of the Prayers and Ceremonies of the Mass*, published by the International Catholic Truth Society.

It is the writer's experience, incidentally, that such explanations are welcomed with not less enthusiasm by our Catholic people to whom unfortunately altogether too much of the spiritual pregnancy of the symbolism is lost by their unfamiliarity with the significance behind each of the ceremonies of the Mass. So powerful is the attraction of the announcement of the explanation of the ceremonies and symbolism of the Mass and its vestments, that it might well be listed among the means enumerated in the previous chapter to draw outsiders to the Church with a view of interesting them ultimately in a systematic study of the Catholic faith.

The Sequence of Topics

After appropriate introductory remarks have been made, and the class has been made familiar with the common prayers of the Church and given some insight into her public devotional life, what should be the sequence of topics to be presented in the course of instruction? There appears to be no common uniform order in the treatment of topics, as followed by the various contributors to this symposium, or by other leaders with whom the writer has discussed the point. The general practice seems to be to follow substantially the order of any good catechetical work which the instructor uses as the basis for his instructions. The following of some such work will generally secure the treatment of all the essential topics in the Catholic faith. One experienced instructor reports using *The Faith of Our Fathers*, by Cardinal Gibbons, as a first book designed to show the scriptural foundation of the articles of the Catholic faith, and then finishing with Kinkead's *Explanation of the Baltimore Catechism* as a simple statement of Catholic belief and practice. The general response on

this point was that any catechetical work which the priest regarded as a good clear statement of Catholic doctrine would be a suitable text to use and an appropriate order to follow.

In discussing this point with the Rt. Rev. Joseph Schrembs, D.D., Bishop of Cleveland, who during his priestly ministry achieved outstanding success in winning large numbers of converts to the fold, His Lordship stated that in his instruction of converts he always found it helpful and of primary importance to drive home to his listeners early in the course the realization that Christ established a definite organization called the Church which He clothed with infallible authority to teach all mankind. By lodging this concept securely in the minds of the members of the class, it was made apparent to them that his exposition of doctrine was not that of a private individual, resting solely upon his own personal judgment, but was the authoritative official teaching of the institution established by Christ to perpetuate the deposit of divine revelation to all generations of men. Once this conviction is established in the mind of the inquirer, then it follows that every other doctrine taught by this divinely established Church, must be true. For, an infallible authority can teach no error. Hence complete acquiescence in all the other dogmas which the instructor subsequently presents will be enjoyed by the person who grasps thoroughly the logical evidence upon which the cardinal truth of the infallible teaching authority of the Church rests.

When persons interested in the Catholic faith would sometimes ask for the evidence for some particular dogma, such as the Immaculate Conception, or the Assumption of the Blessed Virgin, which rest, in addition to other sources of evidence, upon the infallible pronouncements of the Church, Bishop Schrembs was accustomed to use the following apt illustration. There are some things, he would say, which cannot properly be explained independently of their relations with others. Ask an engineer the significance of a single piston in the complicated mechanism of a locomotive. Ask him to

tell you its particular function without explaining to you the significance of the other mechanical devices with which it is coordinated, and he will find it difficult, if not impossible, to explain intelligently the one without first explaining the other. The engineer is apt to say, Come to the machine shop tomorrow when the various parts of a locomotive engine are being assembled and I will explain each part to you as it is fitted into its proper place. Then you will be able intelligently to understand the specific function of the particular piston about which you enquire, and how it coordinates with many related parts in the performance of a function indispensable to the running of the locomotive. But it is necessary to tell you first about the other related parts and their function if you are to understand the reason why that particular piston is placed where it is.

So there are many doctrines of the Church whose credentials cannot be adequately presented without first establishing the infallible teaching authority of the Church, and showing that in addition to other evidence, the dogma reposes upon this solid and invincible foundation. As the Bishop expressed it, once his hearers had mastered this fundamental truth, they perceived that he was speaking with the authority of an infallible Church behind him, and therefore every doctrine without exception was infallibly true.

A somewhat similar viewpoint was expressed to the writer by the Rev. Daniel Sullivan, of Peoria, who numbers many hundreds of converts to his credit. In dealing with prospective converts, Father Sullivan found it of primary importance to establish early in the course the conception that Christ established a Church and clothed it with specific power and authority. The dominant mental attitude he found prevalent among his inquirers, especially those from the so-called evangelical denominations, was that Christ had enunciated certain great moral and religious truths and left it to each individual to work out his own salvation by ferreting out these salient spiritual truths from the Bible. Such a controlling mental

attitude exalts the rôle of the individual to the minimization and almost annihilation of the function of a Church as a divinely constituted teacher.

He found it essential to show that Christ's procedure was of a different character—that He established a Church to bring a knowledge of the complete body of His teachings and their correct application in human life to every individual instead of rendering salvation so uncertain and precarious by making it contingent upon the ingenuity of each individual to discover for himself this vast network of religious principles and their correct translation into the changing conditions of human life. In his twenty-five years of convert making, Father Sullivan has found the definite crystallization of the above concept in the minds of prospective converts to be of outstanding primary importance. It gives a mental orientation which renders them more susceptible to the subsequent instructions and expedites their grasping of the Catholic viewpoint. It is of course expressive of the fundamental difference in the principle of the Catholic and Protestant rule of faith.

While the establishment of the above thesis that Christ founded a definite moral corporation called a Church, and clothed it with infallible teaching authority would doubtless seem to be the first in the *logical* order of procedure, it might not always be the first in the *psychological* order. As the student of education knows, these two orders do not always coincide. The writer would illustrate this important point by an analogy taken from the psychology of reading. The method of teaching the mechanics of reading which held undisputed sway up until very recent times was inherited from the ancients. It consisted in teaching the pupils the names and phonic properties of each letter of the alphabet as the first and indispensable step in the process of learning to read. What could appear more logical than to postulate *a priori* that before a child could read or pronounce any word he must know the names and sounds of the constituent letters of the

word? How could a whole world, consisting as it does, of several letters, possibly be pronounced unless one had first mastered the pronunciation of each of the letters making up the total word? The fact that the word itself might be as simple and as clearly a unit of sound as the letter, seems never to have disturbed their serene acceptance of the above principle. Unchallenged and unquestioned the alphabetic method remained in almost universal use in the schools of the world until the last quarter of the nineteenth century. It remained for the new science of experimental psychology to demonstrate conclusively that the mode of procedure in the learning process which would appear to the adult as the logical order is not *de facto* always the mode of procedure which the mind of the child actually takes. In other words, there has been shown to be a psychological order of procedure which is totally distinct and different from the order of procedure deduced by the adult from the laws of formal logic.

Likewise in the presentation of religious subject matter, because of the background of mental associations which an individual brings to the class, it might be more feasible to begin with the exposition of some of those doctrines which are held in common by the Church and by the denomination of which he has been a member, and build upon a foundation of common agreement before coming to a point of radical departure. To plunge him immediately upon the infallibility of the Church, which is directly contrary to the whole current of his religious training and his habits of thinking in his whole life time, and against which he probably has inherited a prejudice, might be too violent an initial shock, and much less effective than a more gradual approach to it over the ground of common agreement.

It is a fundamental law of learning, as stated by modern psychology, that one forms new concepts only by building them upon those already in the mind. It will frequently be feasible at the beginning, therefore, to emphasize the points in common, and gradually acclimatize the prospective convert to the

Catholic viewpoint, thus carefully preparing him to withstand divergences when later they appear. This policy of carefully preparing the minds of his hearers for the proper assimilation of subsequent revelations was clearly the one followed by our Divine Master who said: "I have yet many things to say to you, but you cannot bear them now."¹ The skillful fisher of souls will accordingly study his class, sizing up, particularly during the preliminary conference, the frame of mind and its present state of hospitality which each individual brings to the class, and adapt the presentation of subject matter and the sequence of topics accordingly.

Sometimes it may be more effective for him to follow the psychological order. At other times, it may be possible to follow a rather rigorously logical order of topical treatment. The general policy of those leaders with whom the writer canvassed the point was to emphasize during the initial meetings the truths held in common, enlarging the area of mutual understanding, and thus gently and gradually preparing them for later divergences of viewpoint.

Upon careful analysis it will be found that there is no real conflict between the viewpoint implicit in the procedure of Bishop Schrembs and Father Sullivan in stressing the establishment of the important truth of the foundation of a Church clothed with infallible teaching authority, and the viewpoint developed by the writer of the gradual approach to radical differences which apparently reflects the practice of the leading convert makers. At most it is but a difference in emphasis. The thesis mentioned is among the most important in the whole field of Catholic faith, and must not only be clearly established, but obviously must be established before certain other dogmas can be completely demonstrated. The degree of earliness in the course of presenting this article of Catholic faith, will depend upon the hospitality of the religious background of the class. The wise teacher will keep his finger close upon the psychic pulse of the class, and, like the Divine

¹ John, xvi: 12.

Master, will gauge the presentation of his subject matter in accordance with their capacity to receive. For individuals who ask scattered questions which cannot be answered properly without going back to the fundamentals, the suggestion with its apt illustration of Bishop Schrembs will prove helpful in convincing them of the wisdom of following a complete course of systematic instruction in the faith.

The Use of Charts

The use of maps, charts, and graphs serves to enliven the interest, and to convey a more vivid idea of the point thus illustrated. The introduction by Pestalozzi of the so-called "model lesson" with its concrete symbols into common pedagogical practice had been long anticipated by the Church in her use of pictures, statues and symbols in her worship and in her expression of religious doctrine. The old Latin proverb, *Iter longum per precepta, breve est per exempla*, is as valid today as in the days of Cicero and of Augustine. This is particularly true of illustrations graphically or pictorially expressed. Adults are only grown-up children, who relish an idea graphically presented and are apt to retain it longer.

One of the secrets of the remarkable success of Father A. B. C. Dunne in rendering his courses of instruction so popular is his generous use of pertinent maps and charts. In discussing this point with him, Father Dunne showed the writer a number of charts which he himself had devised to illustrate such important concepts as the Apostolic succession, and the divine foundation of the Church. In addition he made copious use of the graphs in the National Religious Census of 1916, prepared by the U. S. Bureau of Commerce and Labor (available gratis upon request), in showing the magnitude of the Catholic membership as compared with the various Protestant denominations in the different states of the Union. It generally makes a powerful impression upon the outsider to discover the magnitude of the Catholic adherence,

its distribution in every State, exceeding in some states the combined membership of all the Protestant creeds, and the numerical insignificance of the creed of which he had been a member as contrasted with the magnitude of the Catholic affiliation. This impression is further deepened by a comparison of the total membership of the Catholic Church throughout the world as contrasted with any Protestant denomination, or all of them combined.

There are four charts prepared by the Rev. Joseph L. Baiertl, of St. Bernard's Seminary, and obtainable from the Seminary Press, Rochester, N.Y., which are of great practical utility in illustrating phases of Catholic doctrine to a class of prospective converts. Chart I, which is presented here, illustrates the origin, duration, and comparative strength of the leading Christian denominations. The chart, as issued by the publishers, is of larger and more impressive size, measuring 21 by 26 inches. It never fails to make a deep impression upon all who study the lesson it unfolds.

Chart I. A Graphic Illustration of the Origin, Duration and Comparative Strength of the Leading Christian Denominations.

Chart II illustrates the continuity of the Apostolic succession by listing the popes and the date of their reign from the days of Peter to the present day. Chart III, which is reproduced here on smaller scale, illustrates the prayers and various parts of the Mass. It enables the class to secure a clearer insight into the essential part of the Mass and to follow it more intelligently.

Chart III. A Graphic Illustration of the Prayers and Parts of the Holy Mass with Special Reference to the Canon.

Chart IV illustrates the sacred vestments in the liturgical colors, the altar, the sacred vessels, and the Mass utensils. In case these cannot be shown to the class on the occasion of their inspection of the Church, this pictorial chart will prove a partial though not an adequate substitute for the objects themselves. The chart might, however, prove useful and

A GRAPHIC REPRESENTATION OF SOME OF THE LEADING CHRISTIAN DENOMINATIONS

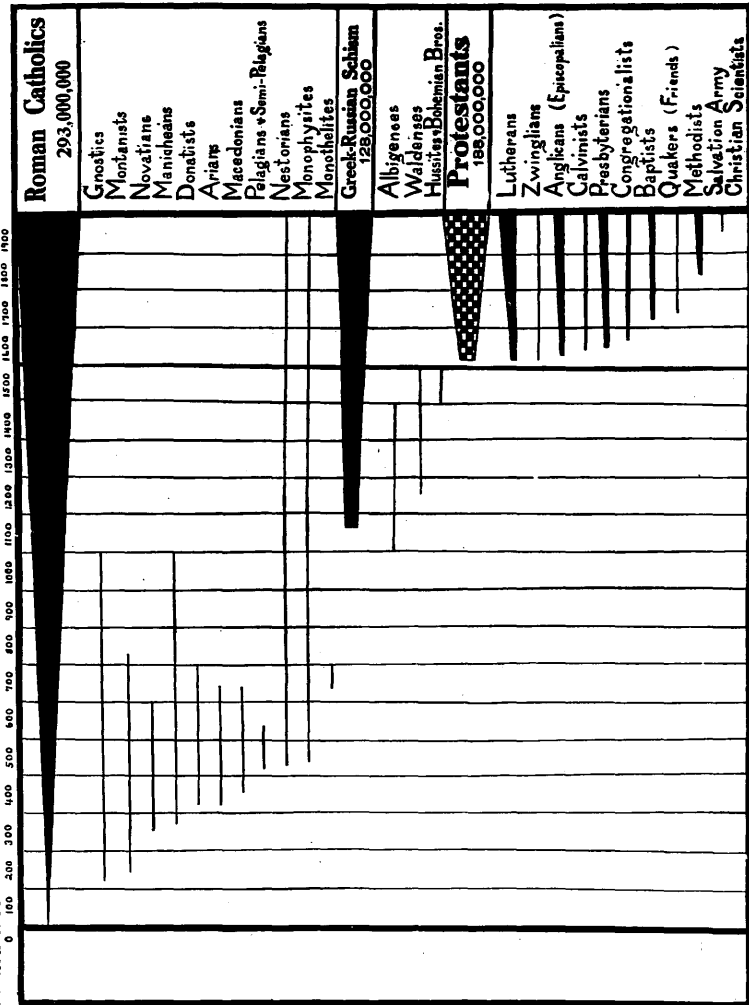
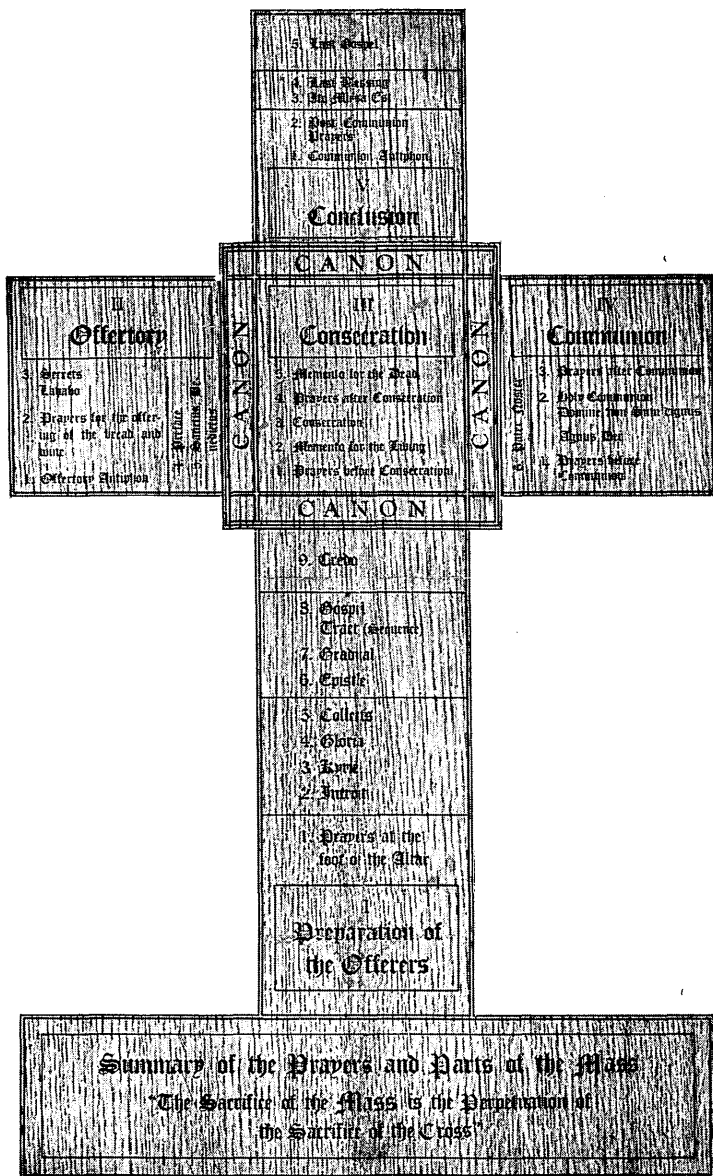


CHART I



Copyright 1919 by Rev. Jos. J. Baiert

CHART III

convenient later on for purposes of review, after the objects themselves had first been shown.

The following tabular statement of the founder of each leading denomination, together with the place and date of its origin, which Cardinal Gibbons¹ prepared, brings out in vivid relief the apostolicity of the Church and her divine origin as contrasted with the modernity of all other branches of the Christian religion. The citation of a Protestant authority for the founder and date of each denomination renders the outline all the more overwhelming in its sheer demonstrativeness.

The use of such charts and tables, and of others which the ingenuity of individual priests may devise, never fails to enrich the technique of the instructor and to render the assimilation of the subject matter by the members of the class easier and more pleasant. Every device which enhances the success of the instructor of secular subjects should be pressed into the far more important task of increasing the effectiveness of the teaching of the divine and eternal truth.

Instruction—Individual or Group?

It is evident to the reader that there exists a divergence among the contributors to this symposium in the method of instruction—some instructing prospective converts together in a class, others instructing each individually. There will probably be no difference of opinion that theoretically the separate instruction of each individual offers the greater opportunity for the adaptation of the subject matter to the individual. Practically, however, the tremendous saving in time combined with the pressure of the other duties of the ministry will usually require the busy priest to group his prospective converts into a class. The priest who has but a comparatively few converts in the course of a year will doubtless be able to instruct them individually, if he so prefers. But the busy priest who

¹ Cardinal Gibbons, "Faith of Our Fathers," p. 46. J. Murphy Co. Baltimore, Md.

THE WHITE HARVEST

Name of the Sect	Place of Origin	Founder	Year	Authority Quoted
Anabaptists	Germany	Nicholas Stork	1521	Vincent L. Miller, "Religious Denominations"
Baptists	Rhode Island	Roger Williams	1639	"The Book of Religions" by John Hayward
Seven-Day Baptists	United States	General Conference	1833	W. B. Gillett, Ibid.
Campbellites, or Christians	Virginia	Alex. Campbell	1813	"Book of Religions"
Methodist Episcopal	England	John Wesley	1739	Rev. Nathan Bangs in "History of All Denominations"
Reformed Methodist	Vermont	Branch of the Meth. Epis. Church	1814	Ibid.
Methodist Society	New York	Do.	1820	Rev. W. M. Stilwell, Ibid.
Methodist Protestant	Baltimore	Do.	1830	James R. Williams, Ibid.
True Wesleyan Methodist	New York	Delegates from Methodist denominations	1843	J. Timberman, Ibid.
Presbyterian (Old School)	Scotland	General Assembly	1560	John M. Krebs, Ibid.
Presbyterian (New School)	Philadelphia	General Assembly	1840	Joel Parker D. D., Ibid.
Episcopalian	England	Henry VIII	1534	Macaulay and other English Historians
Lutheran	Germany	Martin Luther	1524	S. S. Schmucker in "History of All Denominations"
Unita'n Congregationalists	Germany	Celarius	About 1540	Alvan Lamson, Ibid.
Congregationalists	England	Robert Browne	1583	E. W. Andrews, Ibid.
Quakers	England	George Fox	1647	English Historians
Catholic Church	Jerusalem	Jesus Christ	33	New Testament

has a larger number, perhaps 25 or 30, will scarcely find enough hours in the day to instruct them individually.

Moreover, prospective converts can be instructed thoroughly and with complete satisfaction in a class. The experience of Father McMenamin, and his associates at Denver, and of Father Dunne and Father Dowd, at Eau Claire, at each of which places over a thousand converts were instructed chiefly by the group method demonstrates the feasibility and practical success of this method. Other leaders in the field with whom the writer has discussed the point have likewise emphasized the usefulness as well as the necessity of the group method if large numbers of converts are to be gained.

It is always possible and usually advisable to supplement the group method by giving individual attention after the class to the particular needs of some individual member. Perhaps some question or difficulty has occurred to him after listening to the class instruction. He should be given to understand that he is always free to remain after the class to submit his difficulty, or to receive further light on any item discussed in the class. Where the group method is thus supplemented with attention to the distinct needs of the individual, there is no valid reason why it cannot be employed with a maximum of success in any parish in America.

Indeed it has some distinct advantages of its own over the individual method. Prospective converts, and outsiders generally, can usually be interested more readily in joining a group of people for instruction than in constituting a class of one member for instruction. A person is apt to feel that in case he should not decide to enter the Church after having consumed such large volumes of the priest's time, the situation resulting from his non-acceptance under the circumstances would be rather awkward and embarrassing for him. Whereas, if he is but one of a group, he knows he will experience greater freedom at the end, in accepting or declining, when there are others who have profited by the instructions and have been

led by them into embracing the faith. He feels that under the latter circumstances he will not have wasted the priest's time.

Furthermore, in a group the members are apt to experience greater comfort, as it is less strenuous than when an individual is the sole target of all the expository zeal of the instructor. Then, too, there is the possibility of developing a wholesome *esprit de corps* among the members of a class, causing the collective enthusiasm to spread to each individual, reënforcing one another by interest and example. Convert makers of long experience have remarked to the writer that they felt that the sight of certain members of the class expressing their desire to embrace the faith at the conclusion of the course, exercised a most potent and wholesome influence upon other members in giving them the strength and courage that is always necessary in leaving the moorings of one's past life to embark upon a new vessel in a strange sea.

Moreover, the class method of instruction renders more easily possible and convenient the public reception of a whole group of converts into the church at one time. This is always an impressive sight which never fails to quicken a congregation to greater zeal to win new members to the fold. In the past five years the writer has had the happy privilege of receiving over a hundred converts, mostly University men and women, into the fold. They were received in groups making their public profession of faith after the gospel of the Mass on Sunday in the presence of the congregation. The announcement on the previous Sunday of such a public reception would always bring such a large proportion of the congregation to that particular Mass as to pack the Church even to the aisles.

The spectacle of a large class of young men and women, many of them leaders in campus activities, repeating aloud the moving words of the profession of faith, "I now, with sorrow and contrition for my past errors, profess that I believe the Holy, Catholic, Apostolic Roman Church to be the only and

true Church, established on earth by Jesus Christ to which I submit myself with my whole soul," stirs the congregation more than the most eloquent sermon. They are made proud of their Catholic faith. They are moved to a new appreciation of it as they witness this group of men and women renounce their past errors, and in spite oftentimes of family opposition and all the associations of their past life, enter the Catholic fold. In a dramatic manner it shows them the magnetic influence of Catholic truth when it comes in contact with open minds, drawing them to it as irresistibly as the magnet draws the steel. It moves them to greater zeal to find new members for the next class of instruction.

After the reception of the converts, a sermon is always preached on some phase of the work of the lay apostolate in winning "the other sheep." It has usually been found helpful to narrate in the course of the sermon some concrete instance of considerable sacrifice made by a convert in coming into the church. It is at this Mass, too, that all the members of the class approach the altar rail in a body to receive their first Holy Communion. In short, it is the experience of the writer that the public profession of faith by the class of converts is the most effective stimulant of the zeal of the laity, arousing them to a new consciousness of their duty to assist in extending the Kingdom of God among the souls of men.

It should be added that the entire ceremony for the profession of faith is carried out on Saturday, and that on Sunday the class merely repeats in the presence of the congregation two or three of the most impressive paragraphs, chiefly for the edification of the faithful and the enlisting of their zeal to secure new recruits. In the harvesting of the vast multitudes of the American people now untouched by the ministrations of any religion—which this volume envisages, and for the stimulation of which it has been written—the class method of instruction will find a large field of constantly increasing usefulness.

The Prospect

Probably never before in the history of the Church in America were prospects so bright for the winning of vast multitudes as the present. The waning of denominational adherence, the onward sweep of the spirit of religious indifferentism, the ceaseless fighting of the modernists and the fundamentalists, and the complete lack of unity and of a voice of recognized authority among the warring creeds separated from the Church of Christ, have all contributed to produce the present situation, without a parallel in any other country in the civilized world, wherein the majority of its citizens, numbering over 60 millions are unaffiliated in an active manner with any Church.

There are several factors which give a peculiar urge to the launching of a vast missionary movement to win these many millions of our churchless fellow countrymen, and which render the present time singularly auspicious for its nationwide inauguration.

First, Our Holy Father, Pope Pius XI, has issued an encyclical letter, "Rerum Ecclesiae" dated at Rome April 2, 1926, in which he makes a fervent plea for the winning of converts and the extension of Christ's kingdom among the souls of men. In the following forceful words he arouses the conscience of the Catholics of America to the realization that we fail in our duty if we rest content with simply holding our own, without striving "with might and main" to win over the other sheep outside the fold.

"In reviewing attentively the history of the Church, one cannot fail to see how from the very first ages of Christianity the especial care and solicitude of the Roman Pontiffs has been directed to the end that they, undeterred by difficulties and obstacles, might impart the light of the gospel and the benefits of Christian culture and civilization to the peoples sitting in darkness and in the shadow of death. For the Church has no other reason for existence, than, by enlarging

the Kingdom of Christ throughout the world, to make all men participate in His salutary redemption. And whoever, by Divine Commission, takes the place on earth of Jesus Christ, the Chief Shepherd, far from being able to rest content with simply guarding and protecting the Lord's Flock, which has been confided to him to rule, on the contrary, fails in his especial duty and obligation, unless he strives, *with might and main, to win over and to join to Christ all those who are still without the Fold.*"

Secondly, the holding of the vast Missionary Exhibit within the Vatican grounds during the recent holy year, wherein the methods and zeal of missionaries in all parts of the world were revealed to the millions of pilgrims, has served to quicken the missionary spirit of Catholics throughout the world. By disclosing the hardships and sacrifices of missionaries in pagan lands, it has aroused the consciousness of the Catholics of America to the vast white harvest which lies at their very door, and which is clamoring to them to gather.

Thirdly, the staging of the International Eucharistic Congress in the very heart of America, with its superb manifestation of supernatural faith in the cardinal doctrine of historic Christianity, has focussed the eyes of the whole nation upon the Catholic Church. The striking exemplification of the unity in the midst of the universality of the Church, with representatives of its far-flung hierarchy from every land, with its million pilgrims of every race and tongue, with its colorful pageantry and gorgeous symbolism giving dignified expression to sublime truths—all these have combined to place the Catholic Church on the first page of every newspaper in the land for almost a month and to awaken the interest of the vast millions of our separated brethren in the Church as it has never been aroused before. May we not believe that under the dispensation of Divine Providence the Eucharistic Congress is the beginning of a great renaissance of the Catholic faith in the new world? Should we not capitalize this newly awakened interest in the Church by redoubling our efforts to carry

the saving knowledge of the Catholic faith to every unaffiliated man and woman in America?

Fourthly, conditions following upon the close of the World War have elevated America to the pinnacle of unquestioned supremacy in wealth and influence among all the nations of the world. She is the controlling factor in most of the international problems of the day. The winning of the millions of the churchless citizens of America to the faith, will add immeasurably to the resources in men and money, which the Church can then devote to the extension of the Kingdom of Christ in other lands and in all the mission fields of the world. It will be a vital factor in the continued onward sweep of Catholicism throughout the world.

All these circumstances point to the present as the unique time for the launching of a vigorous nation-wide movement to win vast hosts of converts to Christ. What the immortal Bard of Avon said of opportunity in the lives of men may be applied to institutions as well:

*There is a tide in the affairs of men
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life is bound in
Shallows and in miseries.*

From whatever angle the subject is viewed, it becomes increasingly apparent that every stimulus beckons, every prayer implores, and every tongue of earth and sky and heaven pleads for the immediate launching of a great organized, nation-wide movement to gather the vast white harvest of America into the Master's granary before it is too late. The field lies not across far seas in distant lands but at our very door. The project is not a Utopian dream. The methods and means outlined by the contributors to this volume, tried and tested by practical experience, demonstrate that if they are brought into universal use, the ideal will soon be carved into an abiding reality. The day is speedily arriving when the winning of converts will be viewed not as an extraordinary activity of

the ministry, but as an ordinary part of the daily routine of every priest and religious and of the zealous layman and woman as well.

True, the conversion of the millions of the churchless people of America is indeed a lofty goal. But it is infinitely better to strive for it than to rest content with the meagre addition of less than two converts per priest in a year. There is something of a noble tribute in the epitaph which Ovid depicts carved over the tomb of Icarus, whose Daedalian wings melted because in his daring he flew high up in the heavens and soared too near the sun: "Si non tenuit, tamen magnis excidit ausis."¹ In this enterprise, however, with God's help there can be no failure. For, He Himself has assured us of success in that inspiring promise: "This is the victory which overcometh the world, our faith."²

That God's grace will be showered upon His workers in this holy quest is certain. The records of convert makers are replete with instances wherein divine grace played a leading rôle in bringing about conversions which are little short of the miraculous. A typical instance is described by Father E. J. Mannix in a letter to the writer: "Recent experiences in cases of dyed-in-the-wool agnostics, atheists, etc., in hospitals have been gratifying. This morning for the second time, I gave Holy Communion *through a tube into his stomach*—his throat being completely closed with cancer—to a man, the last of a family of four converts I had previously received into the Church. Some six weeks ago the patient wouldn't even discuss the possibility of there being a God. Today he ended a novena, thanking God for the wonderful gift of faith."

To every priest and religious laboring for human souls in lonely mission or crowded city there comes at times the memory of that touching scene wherein the evangelist John describes the circumstances surrounding the Master's utterance of that first wistful cry for laborers to gather the harvest.

¹ "Although he succeeded not, he failed in a daring and noble attempt."

² I John v, 4.

Wearied from His journeying over the hillsides of Palestine, the Master sat down one day to rest and quench His thirst at Jacob's well near the little town of Sichar in Samaria. It was almost within the shadow of Mt. Garizim, that rises like a silent sentinel into the heavens, keeping its sleepless vigil over the waters of the ancient well. Here the Saviour meets the Samaritan woman who had come to draw water from the well. By revealing to her the deeds of her past life, He convinces her that He is no ordinary man, but that He is the Christ, the long expected Messiah. So, she goes and summons the townspeople, saying, "Come and see a man who has told me all things whatsoever I have done. Is not he the Christ?"

Throngs of Samaritans came trooping to see this wonderful Man. As the Master sees them approaching, He turns to His disciples and utters these significant words: "*Do not you say, there are yet four months, and then the harvest cometh? Behold, I say to you, lift up your eyes, and see the countries; for they are white already to harvest. And he that reapeth, receiveth wages, and gathereth fruit unto life everlasting.*"¹

Nineteen centuries have winged their ceaseless flight into the unexplored regions of eternity. Sichar no longer can be found upon the map. It has fallen under time's disintegrating touch, into the dark oblivion of the centuries past, and lies buried in the dust of ages. The disciples as well as the Samaritans have all passed to that "mysterious country from whose bourne no traveler returns." Mt. Garizim lifts its hoary head less haughtily into the heavens, for it is scarred and mutilated from the wear and tear of centuries. But the tide of time flowing down through the ages, engulfing nations, empires, and dynasties, has been singularly impotent to drown that cry of the Saviour's: "Lift up your eyes and see the countries; for they are white already to harvest."

Who is there who can doubt that the wistful eyes of the Master are focussed today upon the vast fields of America

¹ I John, v, 4.

"white already to harvest"? Of what country in the world are those words, "white already to harvest" so true, as of the great mission fields of America?

That divine call, which admits of no delay, not even of four months, but demands immediate action, shall be the rallying cry gathering together under the Master's banner all those who labor for the achievement of the Saviour's dearest wish. Equipped with the technique of modern science, fortified with the ripe experience of the ablest leaders in the fields, quickened by the inspiration which comes from the consciousness of laboring for the Master's cause, an army of priests, religious and zealous laymen will spread the Kingdom of Christ into every nook and corner of the vast continent of America. In the heat and burden of the day's toil, they will find encouragement in the Saviour's promise: "They that instruct many unto justice shall shine as the stars for all eternity."¹ As the Jews of old travelling across the desert to the Promised Land found relief from their ills by raising their eyes to the cross, so these valiant laborers in the midst of temporary discouragements and hardships will lift their eyes to the heavens and see written there the Master's assurance of ultimate success: "This is the victory which overcometh the world, our faith." Thus munitioned, this valiant army of laborers shall struggle on over the hill, with the golden sheaves of the harvest upon their backs, until they come to the dawn of the eternal day in the Kingdom of the Lord.

¹ John iv, 35, 36.

INTRODUCTORY NOTE TO

CHAPTER XIII

AN important prerequisite for the gaining of a fair hearing from prospective converts is the removal of the misunderstandings and prejudices against the Church which have filtered through devious channels into the minds of probably the majority of people outside the fold. Unless these prejudices can be softened and the caricatures of Catholic doctrines in his mind be removed, the outsider will bring to his investigation an intellect partially closed to new truth and impervious to the most penetrating logic. The allaying of the more active prejudices and apprehensions, and the winning of the non-Catholic's confidence are of tremendous importance in getting the outsider to view the Church with eyes single to her teachings, instead of through the warped and distorted lens of bias and hatred.

Perhaps no man in America has displayed a rarer genius in diagnosing the various prejudices, which throb within the social pulse of the non-Catholic, and in showing how unfounded they are, than the author of this article, the Rt. Rev. John F. Noll, D.D. Bishop of Fort Wayne. To disseminate among the citizens of our land the truth about the Catholic Church, and to refute the numerous slanders that were being broadcast against her, he founded the weekly paper, *Our Sunday Visitor*, which enjoys the largest circulation of any Catholic weekly in the world. In recent years when the tidal wave of bigotry was inundating our nation with misrepresentation of the church and slander of her institutions, Mgr. Noll established a special monthly issue designed particularly for non-Catholics. The convincing fairness with which he exposed the misrepresentations, and the calm logic with which he refuted the slanderous attacks against the Church and her institutions, won universal praise not only from Catholics but from the fair-minded non-Catholic public as well.

In this supplementary chapter, Bishop Noll gathers together the most

common misconceptions of the Catholic position that are preventing the claims of the Church from securing a fair hearing and places alongside of them the authoritative statement of the Catholic faith. The common charges current among the misinformed about the divided allegiance of Catholics, their alleged hostility to the public school and other questions in the field of American patriotism, are met with a well directed fusillade of indisputable facts and figures which put them completely to rout. While much of the evidence presented is known in a general way by the Catholic instructor of souls, Bishop Noll mobilizes it with a pregnancy and a definiteness which renders it overwhelming in its convincingness.

Bishop Noll has had a wide and successful experience in winning converts. In his parish at Huntington, numbering 1000 souls, approximately 250 were converts of the then Father Noll. The gaining of such a large army of converts becomes all the more remarkable when one realizes the very limited population upon which Father Noll had to draw in the small town of Huntington. Bishop Noll is also the author of many pamphlets and books, of which "The Fairest Argument" is one of the most widely read. It is felt that this study of the common charges against the Church, with its carefully reasoned refutation of each of them, will prove of great practical utility in assisting all instructors of prospective converts in removing misunderstanding and prejudice, and landing them ultimately in the bark of Peter.

CHAPTER XIII

REMOVING THE COMMON MISUNDERSTANDINGS

*A Supplementary Chapter Presenting Answers to the Stock
Charges Against the Church*

BY THE RT. REV. JOHN F. NOLL, D.D., BISHOP OF FORT WAYNE

PROBABLY one-half of all those who come to the Catholic priest for instruction are instigated to do so more to please a friend than to follow conscience. In these numerous cases they will not be interested listeners nor zealous students of the catechism unless the priest during the first visit disposes them for interest in the very serious step they contemplate.

It is well to ascertain first of all whether the prospective convert is acting without the knowledge of his or her parents, and, if with their knowledge, whether he or she is meeting opposition from that source. Next in order it is important to know whether the candidate has belonged to any religious denomination, and if not, whether his or her parents have. Then, a brief reference to the prevalent attitude of people toward the Catholic Church should be made. The person should be told that if anti-Catholic movements had any justification for their existence they should be particularly strong in communities where Catholics are numerous, and that there could be no excuse for their existence in places where Catholics are few and where they can offer no special menace. As a

matter of fact, the prospect should be told, these movements always rise and win the greatest support in places where the Catholic Church is scarcely represented and that they win no sympathy in places where Catholics are numerous.

Just as the country is full of people who are alert to any conditions which they might capitalize into money or profit of another character, so are there numerous unscrupulous persons who capitalize the bitter feeling which exists in certain quarters against Catholics. It has often been shown that the men who found and promote anti-Catholic movements, whether on the plea of protecting Protestantism or country, are bereft of both religion and patriotism themselves. The movement is brought into politics in order to strengthen it and to win volunteer promoters for it in the person of candidates for office. These men may be out of sympathy with it, but will gladly accept the support of all those who are affiliated with it. This situation so common in our country should be told to the person applying for instruction.

The next effort on the part of the priest should be to communicate to the prospective convert a proper conception of what the Church was intended to be. Outside of a few of the stricter denominations the general teaching among Protestants is that membership in one of the Christian churches is only commendable and not essential; it is important to be a Christian, but a Christian need not be a church member, he need not be baptized, he need not have any definite conception of the plan of salvation, he need not profess belief in the Divinity of Christ or any other doctrine of the Church. All that is necessary is for him to be a believer in God, profess sympathy for the Christian religion and lead a respectable life.

I find it particularly helpful to establish our viewpoint in this wise:

Our destiny in the life to come is supernatural; it is nothing short of God's own bliss which He owes to no human being. In offering His creatures Heaven, He must needs acquaint them with the terms upon which they are to attain it. He

must be interested in having His whole human family know Him alike, serve Him alike, and not to be divided concerning "how" to reach the one thing necessary. God, being in Heaven and man being on earth, it became necessary for Him to have representation here, where His creatures are. History shows Him to have done what we would expect Him to do, namely, to institute a society or corporation to which He would intrust His teachings and with which He would leave divine helps, which He would safeguard against error by some sort of divine protection. History shows that the God-Man Himself instructed twelve men of His own selection whom He called apostles, that he commissioned them to go out into the world and introduce His divine Society into all the nations; that He empowered them to do what is so important for salvation, namely, to forgive sin and to administer the divine helps referred to. He provided for their succession in office and promised to guide and direct His Society until the end of the world.

Then, show that the Catholic form of Christianity existed alone in the world for many centuries after Christ: that the Christian nations all received their faith from this Church, that today its membership is larger by 100,000,000 than all the Protestant churches taken together; that the 100,000,000 Greeks and members of Oriental Christian religions believe as Catholics do, hence, three-fourths of all the Christians in the world believe and practice as we do; and for fifteen centuries all Christians believed and practiced that way.

Show that throughout history there have been men who like Luther have apostatized from the Church, and who tried to start new movements like his, but had no success simply because influential encouragement was lacking, and Luther succeeded because he secured the backing of kings and princes who wanted just a little more personal independence from Rome. Today thousands of Protestants are saying that much is wrong with Protestantism, yet they do not propose a new religion.

Evidently matters doctrinal cannot be altered; evidently the work of Christ could not have come to naught. Surely morality could not have been any worse than it is in our day, yet we do not feel the need of starting new churches in order to procure better morals. People will always be human and at times will not respond to the demands of the Church. When there is the proper response there is nothing wrong with morals.

After the prospective convert becomes acquainted with a few definite principles he will be in a better frame of mind for instruction and will comprehend the same better.

Removing the Common Misunderstandings

The great problem in the winning of converts, however, is to get them to come for instruction. That which keeps probably the majority of the people outside the fold from investigating the Church's teachings are the prejudices, active or latent in their mind, against her. These prejudices are born of misunderstandings and caricatures of the Catholic faith. What they really war against, therefore, are not really the articles or practices of our faith, but the false pictures of them in their own minds. The removal of these misunderstandings in the mind of the non-Catholic public and in the mind of the individual prospective convert is essential to the eradication of prejudice and the gaining of a fair hearing for the truths of the Catholic faith.

It will be the chief purpose of this contribution to the symposium to present the method and material for the removal of the most common misunderstandings and prejudices prevailing among the non-Catholics in America. All of them may not be found in any one person, but there will be few individuals who have not been infected by some of these widespread misrepresentations of the Catholic position. It is hoped that the data which have been gathered from many sources for the answering of the difficulties will prove useful

and convenient to the priest called upon to instruct in the faith the non-Catholic mind that comes to him already tinged with many prejudices and misunderstandings.

We submit the following method of approach to the treatment of the more common misunderstandings and prejudices—a method which has proved effective by the results it has secured.

Dear Friend:

For several years the Catholic Church, her clergy, her institutions, have been brought to your attention, sometimes by individuals, sometimes by representatives of organized movements, but always by people who were bent on arousing your prejudices against Catholics.

If the Catholic clergy and people have been silent amid all this propaganda, it was only because they placed too much reliance on your intelligence, and assumed that you were sufficiently fairminded not to pass judgment without investigation. However, experience has proved that silence on the part of Catholics has often been construed as consent, and that millions have actually been deceived by their informants.

Since the American is proverbially fairminded, we assume that you will welcome a statement from those competent to speak for the Catholic Church, relative to the many accusations directed against her. We know that you would not wish, consciously, to carry wrong impressions concerning any group of people among whom you must live and work. We know that you would be "for" an institution, which people seek to injure by slander and misrepresentation.

It is for this reason that the Catholic answer to the many charges of the Church's enemies is placed before you in this article. You will note that we clearly expose the bogus and fake character of the oaths and documents which have been given country-wide circulation. Then we tell the truth about the Catholic Church in her attitude toward Protestants, Masons, the Public Schools, the Bible, Protestant Marriages,

Church and State, Catholic Allegiance to Rome, Catholic Practices, etc.

So honest and sincere is our presentation of the case, that we offer a reward of \$1,000 for proof that anyone of the alleged oaths herein exposed is genuine. We offer the same reward for any misstatement of facts concerning the real Catholic belief and practice on the subject treated.

The scatterer of the seeds of discord is un-American as well as un-Christian. War between one nation and another is a dreadful thing, but war between one religious group and another within the same country is a worse thing, and it is the more wicked when it is based on calumny and slander, and when its generals are actuated by the selfish motives of gain, political ambition, etc.

Let our better nature assert itself, let us be fair and just to everyone, let us have unity amid variety; and it should be every American's proudest ambition to cooperate for the realization of such national unity. The inscription of the money of our land keeps the motto of the Founders of our Government before us: "E pluribus unum."

WE CAN ALL LIVE IN HARMONY

Why cannot Catholics and Protestants differ in religion as do Methodists and Baptists, Presbyterians and Episcopalians, and at the same time live as peaceably with one another as these other groups do? If they do not it is not the fault of Catholics, who never make religion an issue in social, business or political life. Never do they inquire concerning the religious affiliation of the politician. Never do they seek to learn whether the merchant they deal with is Catholic, Protestant, or infidel.

Never, in the whole history of our country, have Catholic men and women offered their services, at so much per lecture, for an anti-Protestant speech.

Not one among the 20,000 priests in the United States

could be induced to permit a man or woman to deliver a series of lectures, or even one lecture, against the Methodists, or Baptists, or Presbyterians, or any other church group. Yet this moment there are more than 100 individuals making a fat living by delivering tirades against the Catholic Church from Protestant pulpits. This condition would be reprehensible, even if these professional anti-Catholics were honest and sincere, but it is shameful when you consider that most of them *sail under false colors*, representing themselves as ex-priests and ex-nuns—while very few of them have ever been affiliated with the Catholic Church in any way.

George Washington and Abraham Lincoln warned Americans against religious intolerance; and in March, 1922, the late President Harding declared that the most unpleasant experience he had in office was created by such intolerance. He was not referring to the Catholics at all, who molested him very little, if any. It was non-Catholic intolerance of Catholicism and not Catholic intolerance of Protestantism.

Catholics support no anti-Protestant paper, while such a paper certainly would be warranted in these days, in self-defence.

Catholics are taught to love everybody, to assume that those who differ from them in religion are in good faith, and to let Almighty God be Judge concerning every person's dispositions for salvation. *We are Americans all*, and religion does not affect the citizenship of any. Religion belongs to the supernatural realm, and has no necessary connection with commerce, or social life. All are agreed that morality needs a religious backing, but the country's stability does not depend on either Catholic or Protestant predominance. This country was discovered by a Catholic, was first settled by Catholics, and most of its great explorers were not only Catholics, but priests, of whom there are many monumental traces to this day. Catholics set the first example of religious toleration in the colony of Maryland in 1650, when they incorporated the provision in the very Constitution of that colony.

The Constitution of the United States, the Constitution of the different states of the Union, place all religions on an equal footing. Therefore, they are not Americans who stir up animosity between Protestants and Catholics.

CATHOLICS AND MASONS

It is quite common for members of Freemasonry to assume that the Catholic Church has no use for them, though Catholics never identify any man with his lodge affiliations.

The Catholic Church does not believe in oath-bound secret societies, and therefore objects to her people joining them; but she recognizes the right of those not of her fold to follow their own convictions in this regard. Methodists prefer not to join the Baptist Church, and Baptists prefer not to belong to the Presbyterian Church, but this does not mean that one group should be hostile to the other, in social or business or political life. On the same principle, Catholics may remain out of Masonry without entertaining the least ill will towards those who prefer to be in it.

The Catholic Church was under the ban of Masonry before Masonry was interdicted by the Catholic Church; and the form of Masonry which was formally condemned was that which the Scottish Rite and Blue Lodge Masonry themselves condemn—the Grand Orient of Latin countries, which is atheistic and anti-Christian.

The Catholic Church is not the only religious organization which does not believe in oath-bound secret societies. Most branches of the Lutheran Church, the Free Methodists, the United Brethren, and others take the same stand. In fact, sixty years ago nearly every religious body in the United States took the same stand.

If Masonry has become quite hostile to the Catholic Church even in this country, it is because it has been influenced largely by the professional anti-Catholic organizations, which have been long playing on the prejudices of its members, and mak-

ing capital of the opposition of the Catholic Church to oath-bound secret societies. This is evident from the character of the *New Age*, and of the *Fellowship Forum*, and a few other Masonic publications, especially of the Southern jurisdiction. *The high class Masonic Journals* are not in sympathy with the campaign of hate which these are waging. Even the editor of a Southern Masonic paper (*The Masonic Herald*) had this to say in its letter to the *New York Times*, August 28, 1923:

"The conflict between the Klan and the Masonic instructions can never be reconciled in one human heart. Thus it is that genuine Masons—Masons who are such in their hearts—cannot be Klansmen and cannot welcome with true brotherly love Klansmen into their lodges.

"David Meyerhardt, Editor *Masonic Herald*"
Rome, Ga., August 28, 1923.

In their relations with Protestants, Catholics never concern themselves about their lodge affiliations.

We readily grant that Masons can be good men, that their order stands for lofty ideals, that thousands of them are business associates of Catholics, that they are sincere in their friendship to Catholics. We also know that the reciprocal friendship of Catholics, and even of the clergy, for Masons is equally sincere. *The ban is on both sides, but whatever open hostility exists in this country is on the side of Masonry only.*

The Knights of Columbus *are not an oath-bound* secret society, nor are they anti-Masonic. They would be glad to cooperate with the Masonic order, or any other fraternal society, in everything outside the sphere of religion, and Masons declare that they have nothing to do with religion as such. Therefore, there is no ground for unfriendliness between Masons and Catholics.

HOW 'ABOUT PROTESTANT MARRIAGES?

Enemies of the Catholic Church have aroused the prejudices of non-Catholics most successfully by circulating the lie that Protestants are not validly married in the eyes of Catholics.

The Canon Law of the Catholic Church declares that the marriage of Protestants are to be regarded as valid, and this should settle the question.

Everyone knows how sacredly the Catholic Church regards marriage, and how unalterably she is opposed to divorce. She teaches that the marriage contract differs from all others in this, that it had the Almighty for its direct author; that God Himself united our first parents as man and wife; that at the time He directed them (Genesis i, 28) "to increase and multiply," He blessed them. Hence marriage from the beginning had a religious aspect. In the New Dispensation Christ emphasized both the divine origin of marriage and its indissoluble character when He said "What therefore *God* hath joined together, let *no man* put asunder." At the very threshold of His ministry, Christ attended a marriage (John ii, 1-2). He did this evidently in order to bless the marriage, and to lay emphasis on its sacred character. Christ's union with His Church is a religious and holy union as well as lasting; yet St. Paul compares to it the union of husband and wife. Therefore among Christians marriage was to be both sacred and indissoluble.

A healthy state of society demands the stability of marriage, and the Christian up-bringing of children demands that the family be religious. If our country leads all others in divorce, may it not be because our people consider neither the character nor the primary purpose of marriage itself before they enter it?

Of course, the Catholic Church regards as valid even the marriage of two non-Christians, but she maintains that when two baptized people marry, whether they be Catholics or

Protestants, they enter into a valid contract and receive a sacrament as well.

But since most Protestant churches believe in only two sacraments, namely that of Baptism and the Lord's Supper, it were not consistent for a Catholic to have his or her marriage witnessed by one who does not believe as he or she does about its sacramental character. This explains the reason for the Church's law with reference to Catholics themselves; but how people can conclude therefrom that the Church denies the validity of a marriage between Protestants unless it be performed by a priest, is unexplainable. We offer \$1,000 reward for proof that the marriage laws of the Catholic Church pretend to nullify the marriages of Protestants.

CATHOLICS AND THEIR COUNTRY

AMERICA OWES MUCH TO CATHOLICS

If there were such a thing as priority of right in this country it would belong to Catholics. Whether America was discovered by Columbus or by some other mariner several centuries before, it was discovered by a Catholic. In fact, in either instance the motive of the discoverer was to bring the Catholic faith to the aborigines. The first missionaries to America were Catholics, who not only dedicated their lives (and in some instances died martyrs), to the work of civilizing and christianizing the natives, but explored our lakes and rivers, gave names to what are now hundreds of towns and cities, and loved this land passionately.

Religious freedom, which adherents of many religious organizations, such as the Puritans and other dissenters of England did not enjoy in their own land, is our country's greatest boast. But even after some of these persecuted religious groups established themselves here, they formed colonies in which their particular brand of religion alone was tolerated. But when Lord Baltimore established the Maryland Catholic

colony he incorporated the provision of religious toleration in the very constitution of his colony, and invited thereto those who were persecuted in the others.

When the colonies declared war on the mother country, whence came outside aid? From Catholic France came Lafayette, from Catholic Poland, Pulaski and Kosciusko, from Quebec and Ireland, both men and money. By a special letter Washington thanked the Catholics of his day for the prominent part they took in the War of Independence. When the Declaration of Independence was signed the one who risked more than any other because of his great fortune, was Charles Carroll of Carrollton, a Catholic. In the War of the Rebellion, though the Catholic body was not numerically strong, it furnished Lincoln with a whole host of brave generals, among them Sheridan, Meade, Lane, Sickles, Sherman, Shields, Buell, Mulligan, Meagher, Rosecrans. When the United States declared war against Spain, Catholics did not take account of the religion of that country, and saw in her only an enemy that must be defeated, and they flocked to the colors as patriotically as any other group. In the late war the Catholics of France, Belgium, and Italy joined Protestant England in fighting against Catholic Austria, and against the Catholics of the Rhineland. In the army and navy of the United States, when war was declared, Catholics were represented by a far greater percentage than the Catholic body bore to the total population. Secretary Denby declared only recently (September 17, 1923) that Catholics constituted more than 45 per cent of the marines, our most effective fighting force; they predominated over any other religious group in the Rainbow Division, which did most to end the war. General Foch, the generalissimo during the World War, is a fervent Catholic and has a brother a priest.

Owing to her determined stand against Socialism, against the divorce evil, and in favor of religion in education, the Catholic Church in the United States is doing her best in the time of peace to insure the perpetuity of our Republic.

CHURCH AND STATE

The Catholic Church thrives under any form of Government if it be given the same liberty that every religious denomination needs. During the last ten years there has been a great trend towards Democracies and Republics; but has it occurred to you that the first Republic, that of San Marino, was endorsed by the Pope himself; that the oldest Republic that the world knows of has always been Catholic; that in twenty-three out of about thirty Republics today the Catholic religion predominates?

The Catholic Church does not hold that the union of Church and State is necessary; nor does she advocate the union of Church and State in the countries where it would not work smoothly, or where the people are divided among many religions.

Judging from the accusations of the enemies of the Catholic Church in this country one would conclude that there is no union of Church and State except in Catholic countries, and that the Church aims at such union here. As a matter of fact there is union of Church and State in Protestant countries, and a union much closer than exists in any Catholic country; a union so close that the head of the State and the head of the Church is the same person, such as there is in England, Denmark, Sweden, Norway now, and as there was in Germany and Russia before the war. The Catholic Church never knew of such an extreme union except in the States of the Church in a part of Italy at one time. The spiritual ruler of the Protestant countries mentioned is temporal ruler as well. Yet people resent the very idea of a Pope being a temporal ruler even over a very small territory, where it was deemed necessary in order that he might have the independence requisite to preside over the Church without interference from a hostile power.

It is true that the Church opposed separation in certain countries, where there had been union of Church and State,

but only because separation meant persecution, the confiscation of Church property, and the withdrawal of religious freedom. Such separation as we have in the United States has the Church's warmest approbation. The Catholics of the United States never dream of a union between this Republic and the Catholic Church, but the wind is blowing in the direction of a union of our Republic with Protestantism. Even anti-Catholic organizations, which have no special love for Protestantism, but profess it in order to win the sympathy of Protestants, declare in favor of "only Protestants for public office." Of course their program is a flagrant violation of the letter and spirit of the Constitution, and savors of union between Church and State.

CATHOLICS OWE NO CIVIL ALLEGIANCE TO ROME

Pope Pius X—In an address to a Party of Pilgrims from the Argentine Republic: "The Church will always defend the constituted authorities, imposing love, obedience, respect and observance of the laws, helping the State to provide for the maintenance of peace."

Cardinal Gibbons: "In matters concerning his civil welfare, or that of his country, every Roman Catholic is as free as any other American citizen to act at his wisdom and conscience dictate."

Cardinal Newman—"The Pope," p. 68: "Were I a soldier or sailor in her Majesty's service in a just war, and should the Pope suddenly bid all Catholics to retire from her service, I should not obey him."

Bishop England—Charleston, S. C.: "Let the Pope and Cardinals and all the powers of the Catholic world united make the least encroachment on that Constitution, *we will protect it with our lives*. Summon a General Council. Let that Council interfere in the mode of our electing but an assistant to a turnkey in a prison—*we deny the right; we reject its usurpation.*"

Rev. J. J. McKey, C.M.—In "The Marian," 1923: "If by any impossible supposition, the Pope should man army and fleet to storm our coast, do you know what Catholics would do? You would have two million Catholics in the American army ready to die to resist the Pope's invasion; you would have eighteen million Catholics in their homes praying for their sons, brothers, and fathers in the field; you would have forty-five thousand Catholic nuns upon their knees before the Tabernacles beseeching the God of armies to strike the guns from the Roman emissaries; you would have twenty thousand priests in the front ranks of the army fighting until they died for the Constitution of the United States. We would be loyal Catholics, still we would say to the Pope: 'We shall render to God the things that are God's. Yes, but we will render also unto Cæsar the things that are Cæsar's.' "

The District of Columbia, the seat of our own civil government, is politically independent of any state. The President is not under the civil rule of the Governor of Maryland, or of Delaware, for instance. If such independence is necessary for the head of a government which is purely national, how much more necessary is it for a ruler whose spiritual jurisdiction is international? The importance of such a seat of independence is all that Catholics mean when they defend Temporal Power for the Pope. It does not mean temporal rule *over the world*.

CATHOLIC CHURCH IS NOT IN POLITICS

The most unfounded of all charges is that which insists that the Catholic hierarchy in the United States is engaged in politics, and that Catholics are directed by their clergy, or even by the Pope how to cast their votes. It should be easy to convince any observant person that the Catholic Church dabbles in politics *less than any other*. How could enemies of the Catholic Church in Italy, France, Spain, Portugal, Mexico, and several other countries, where they constitute an

insignificant minority, secure control of the government? The bulk of the population in these countries is in sympathy with the Church, yet the Church actually discourages them from organizing for any political purpose. Only last year the bishops of France and Spain declared against the formation of a Catholic party in their respective countries. A year ago the Vatican Secretary of State sent a letter to all Italian bishops, reminding them of the established discipline of the Church, not to participate officially in any celebrations of a political character. The Vatican never did anything even to promote the Popular Party, which was based on Catholic principles.

In this country the bishops have never discussed politics at one of their meetings; they have never petitioned the President nor Congress for or against any political measure. The bishops do not know what one another's politics are; neither do priests. No priest may preach a political sermon from his pulpit, and the Catholic people would be the first to resent it if one attempted to do so. Even the Jesuit, whose name our enemies have made a synonym for political scheming, is forbidden by the rule of his Society to engage in secular politics. If the Catholic hierarchy in this country has been in politics, it has surely succeeded very poorly, because we haven't nearly the number in Congress or in State Legislatures which our strength in this country would warrant. Moreover, while our enemies have repeated their charge for 70 years, they have never been able to point out a single instance of Catholic political control. The Knights of Columbus are forbidden to bring politics into the Council chamber.

William J. Bryan, who ran for high office possibly more than any other man living, should know, and he declares that those who are acquainted with Catholics in public life know that their church does not dictate to them.

The Presbyterians in the United States are only one-tenth as numerous as Catholics, yet under Wilson, the President, vice-President, and Secretary of State were Presbyterians, and

Catholics found no fault with it at all. But what if we had a Catholic President, a Catholic vice-President, a Catholic Secretary of State at the same time? You know what a howl would go up about Rome's control of the United States government. One thing should be patent to everyone, and it is that those who organize to oppose Catholics do the very thing which they falsely accuse Catholics of doing; they are steeped in politics, and strive to gain their ends by politics.

In 1917, Pope Benedict XV, in an Encyclical Letter to all the bishops of the world insisted that "the subject matter of sermons must be essentially sacred. . . . But all preachers," the Decree continues, "are forbidden entirely and absolutely to treat in church of political matters."

NO PRESIDENT WAS KILLED BY A CATHOLIC

Ex-Priest Chiniquy started the legend that President Lincoln was assassinated by the Jesuits, employing as their tool John Wilkes Booth, "a convert to the Catholic Faith." This legend has marched along, nevertheless, taking on additions, like many another myth; for if people believe that Booth was a Catholic, why not impose it upon them that all the assassins of American Presidents were Catholics? So we find anti-Catholic lectures asserting that Charles J. Guiteau was a Catholic, and so, also was the anarchist who shot McKinley.

As a matter of fact, none of these miscreants were Catholics. Guiteau and Czolgosz were haters of Catholicism, and in that respect especially eligible for membership in the secret proscriptive societies. No church or creed is to be held responsible for the crimes these men committed.

John Wilkes Booth, born in Maryland in 1839, was a son of the eccentric English actor, Junius Brutus Booth, who came to this country in 1826. The Booth family were Anglicans. He was scarcely twenty-six years old when he formed the conspiracy to murder Lincoln. His body is interred in the

Booth family lot in Greenmount, a non-sectarian cemetery at Baltimore.

The trial of Guiteau is fully reported: and the summary, printed in Appleton's Annual Cyclopedia, 1881, informs us that he was for five years a member of the peculiar sect known as the Oneida Community; that he joined the Young Men's Christian Association. His brother-in-law testifies that *Guiteau was strongly prejudiced against the Catholics*. We subjoin his statement:

"I am a brother-in-law of Charles Guiteau, the slayer of President Garfield. Was Guiteau a Catholic? Well, I should think not. Charles Guiteau hated the Catholic Church with all the hate that was in him. He was a Protestant, converted by Moody. He told many a time that God inspired him to kill Garfield. He was insane on that one subject. This is absolute truth and I would take my oath to that effect. (Given at St. John's, Mich., Sept. 17, 1913.)

"Charles G. White"

Leon Czolgosz was the son of a Polish-born father, who resided at Cleveland. We find the press reports as to his identity reprinted in Tyler's "Life of McKinley." "He (Czolgosz) said he had been studying these doctrines (anarchism) for some time, that he did not believe in government, the church or the married relation." (p. 463.) While acknowledging himself an anarchist, he did not state to what branch of the organization he belonged. "*He declined to see a minister or priest of any denomination. He died without religious ministrations.*" (pp. 513-17.)

ROME DOES NOT CONTROL THE PRESS

You have often heard that "Rome Controls the Press," while Catholics have always maintained the contrary. Who is right? Well, read what the Commercial Appeal, of Memphis, Tenn., said very recently:

"There are fifteen directors in the Associated Press. They are elected by the members after public nomination of two or three candidates for each position. *All of the directors are Protestants except one. That one is a Jew.* The southern directors are Clark W. Howell, editor of the Atlanta Constitution, and Fred I. Thompson, editor of the Mobile Register and the Birmingham Age-Herald, some of the directors are Presbyterians, some are Episcopalians, some are Methodists, and some are Baptists.

"We don't know how hard any of them practice their religion, but there is not a finer body of Americans in this country. Just now we recall that Mr. E. H. Baker, editor of the Plain Dealer, Cleveland, is one of the most active Y. M. C. A. workers in this country.

"We can't imagine that Mr. Clark Howell or Mr. Fred Thompson would permit the Pope to take over the Associated Press without a public protest.

"Melville E. Stone, for many years general manager of the Associated Press, is a Methodist and the son of a Methodist preacher. Frank B. Noyes, president of the Associated Press, is a Protestant, and has been at the head of the organization for twenty years. He is the editor of the Washington Star.

"Frederick Ray Martin, general manager of the Associated Press, is a Harvard graduate and a New England Congregationalist. Mr. U. L. McCall, superintendent of all Associated Press operations in the south, is a member of the Baptist Church.

"Considerable free lying has been done about the Commercial Appeal in the carrying on of this propaganda.

"We never paid any attention to the religious affiliations of anybody on this paper until people who didn't know said what they were and said the Commercial Appeal was what it was not."

If any religious organization, therefore, had a grievance, the Catholic Church would have, because even the well-

intentioned Protestant often fails to get the Catholic viewpoint in transmitting news which relates to the Catholic Church. This possibly explains the many colored reports carried in the Associated and United Press from Rome.

CATHOLICS AND THE PUBLIC SCHOOLS

THINGS NEVER SAID BY CATHOLIC PRELATES

Americans generally are deeply interested in the public schools, and therefore it is an easy matter for enemies of the Catholic Church to arouse their prejudices by representing that Catholics are hostile to the public schools, and would, if they could, destroy them.

To this end Catholic priests and prelates, long since dead, are made to say things they never uttered, and the bogus quotations are spread broadcast. As a matter of fact, the Catholic clergy criticize our public schools far less frequently than do churchmen of other denominations. Whatever weaknesses the schools have are pointed out chiefly by those most interested—by those to whom the direction of the schools is committed. Criticism, when constructive, bespeaks rather a friendly interest than hostility.

We reproduce herewith a few fake quotations credited to Catholic churchmen and editors, together with our comment:

"We must take part in the elections, move in solid mass in every state against the party pledged to sustain the integrity of the public schools."—Cardinal McClosky.

Cardinal McCloskey (not McClosky) never uttered these words. The poor man has been dead for forty years, and hence he himself cannot contradict the forger. But no prelate of the Catholic Church ever stultified himself by giving such orders, which would not have been obeyed even if given.

"The state has no right to educate, and when the state undertakes the work of education it is usurping the power of the Church."—Bishop McQuade, in a lecture in Boston, Feb. 13, 1876.

Bishop McQuaid (not McQuade) has also gone to his reward. Why go back to 1876 (47 years ago) to secure evidence to convict the Catholic Church today?

"The day is not far distant when Catholics, at the order of the Pope, will refuse to pay the school tax and will send bullets into the breasts of the officials who attempt to collect them."—Mngr. Cappell.

Who is Mngr. (Msgr., I suppose) Cappell? His name does not appear in the Directory of Catholic priests and prelates. Granting that he lived forty years ago, he never uttered those words.

"Education must be controlled by Catholic authorities, and under education the opinions of the individuals and utterances of the press are included, and many opinions are to be forbidden by the secular arm, under the authority of the Church even to war and bloodshed."—Priest Hecker, quoted by *Catholic World*, July, 1870.

While the spuriousness of this quotation is plain at first sight, we took the trouble to consult the issue of the *Catholic World*, dated July, 1870, and find nothing that bears any resemblance of this forged paragraph.

"The common schools of this country are sinks of moral pollution and nurseries of hell."—the *Chicago Tablet*.

There is no such paper as the *Chicago Tablet*.

"The public schools have produced nothing but a Godless generation of thieves and blackguards."—Priest Shaner.

Who is "Priest Shaner," please?

Numerous other utterances are ascribed to Catholic priests and prelates, who either never lived at all or who have been dead for many years, and who, therefore, cannot contradict their accusers.

RELIGION IN EDUCATION

Failure to patronize an institution does not spell hostility. Sixty million people of the United States do not patronize

any of the churches; but it were wrong to conclude that they are opposed to Christianity. They would not want the churches abolished; neither would Catholics want the public schools abolished.

Half the Catholic children of the United States do attend the public schools; and those who attend the parochial schools do so, not because of hostility, but because their parents want them under religious influence during their formative years.

We doubt if there is a Christian in the land who does not believe that the religious element should enter into education. What is this but an endorsement of the parochial school idea? What is the purpose of the Boy Scouts, of the Girls Scouts, of the Hi-Y, if not to place the youth of the land under the influence of religion? Why are the Rotary and Kiwanis Clubs so interested in the boy? Why do we have our youths chaperoned to the summer camp by the religious director? What is the purpose of the Religious Education Association which meets three days every year? Why do all denominations pass resolutions at their every Conference or Convention in favor of more religious training for the American youth? Why is there such widespread agitation for week-day religious instruction for public school children?

Who are they who are bent most on destroying the religious schools? They are the Bolsheviki of Russia, the atheistic organizations in several countries, the infidel organizations in our own country, which publish several scores of papers and periodicals. Their one motive in fighting the private school is to take religion away from the *rising* generation so that sovietism will have a better chance in the *next* generation. Those who abet the movement to destroy the religious school may or may not sympathize with these radicals, but they are, for all that, helping them in their most anti-Christian purpose.

The Church realizes that the State cannot teach religion, therefore, she approves of our public educational system for all that it does. She shows her approval by copying its cur-

riculum. But because the Catholic Church believes that religion is such a vital part of education, she has ever been willing to make a great sacrifice to supply it in a system of schools of her own, which is much older than the public school system.

No, there is no hostility on the part of Catholics towards the public school; but much hostility on the part of non-Catholics towards the parochial school. This hostility is most inconsistent, because every Christian upholds the principle upon which the parochial school is biased. Even Tom Watson, while fighting the Catholic school because it pleased his readers, had his own daughter in one of them.

THE CHURCH AND ILLITERACY

From the day that our Divine Savior addressed His parting words to the Church, "Go, teach," she has lent herself to popular education. Priests and nuns of the Catholic Church wrote the first school text books; they copied and recopied the sacred scriptures, and wrote books from which children for more than one thousand years received both their secular and religious training. She founded the greatest universities which exist today, including those of Oxford and Cambridge, Paris and Bologne, Ferrara and Salamanca, Copenhagen and Prague.

Since the so-called Reformation fewer universities have been founded by all the Protestant churches combined than were founded by the Catholic Church alone before the Reformation. Yet we are told that the world was in the dark until the rise of Protestantism.

What student of history would not tell you that our enlightened age has never produced artists, sculptors, architects, musicians, such as the thirteenth century produced—300 years before Protestantism was born? If there be question of eminent scientists of the last generation, how about

Galvani, Volta, Ampère, Gramme, and others in electricity? Pasteur, Roentgen, Professor and Madam Curie, Murphy etc., in chemistry and medicine?

In America the school is the child of the Church. Harvard, and Yale, and, in fact, nearly all our great universities, were, in the beginning, religious schools. For two hundred years after the settlement of the thirteen colonies, there were no schools in America but church schools. Even today more than half of all college students in the United States are enrolled in Christian schools. Of the 119 colleges east of the Mississippi River, 100 are under the management of religious organizations. The religious bodies of the United States maintain 300 of the 400 standard American colleges. Among the Presidents of the United States we find eighteen college men, and of this number sixteen were products of Christian colleges. Among the Justices of the Supreme Court eight were college men, and seven received their education in colleges controlled by religious organizations. These facts are sufficient to show how closely in harmony our religious schools are with the traditions, the spirit, and the institutions of our beloved country.

It is no more reasonable to blame the Catholic Church for the high state of illiteracy in some countries, because her religion is the predominant one, than it is to hold the Protestant churches responsible for the greater illiteracy of our own South because Protestantism denominates in all the States where illiteracy is high. In fact, it is less unreasonable to make the latter charge, since the government of the so-called Catholic countries is hostile to all religion, while the governments of all our Southern States are friendly to Protestantism.

According to the latest report of the United States Commissioner of Education, fully one-half of the colored children of the South are not in school at all. Seventy-five per cent of the Negro population of the United States is Protestant; less than 2 per cent is Catholic.

In some Southern States the whites have received no better

education than the colored. Four years ago more than 100,000 white children in Alabama did not attend school; for every 48 white children in school there were 52 out of school the entire term. In Mississippi only \$9.30 was spent per child for education against \$52.15 in the state of New York; North Carolina spent \$12.31 against \$61.39 in New Jersey; South Carolina spent \$12.80 against \$69.62 in North Dakota.

THE PAROCHIAL SCHOOL WAS FIRST

We have shown that the Catholic Church is in no sense inimical to the public school; that, on the contrary, she wishes it well. Neither is the parish school an unfriendly rival of the public school; it was not set up in opposition to the public school, but existed years before there was a public school system. In fact, the first American schools were religious, as were the higher institutions of learning, such as Harvard, Yale, Princeton, etc.

Our greatest patriots of the past attended only private schools. Washington, Adams, Madison, Jefferson, even Lincoln, were educated in such schools.

Says Rev. Harry Olsen (Lutheran), Milwaukee, Wis.:

"If attendance at public schools is the criterion of Americanism, then George Washington was not an American, for our colonial schools were private schools, and he attended them. Then Daniel Webster was not an American, for his elementary education was acquired outside the public schools. Then William McKinley was not an American, for he attended the Union Seminary at Poland, Ohio, from his ninth to his seventeenth year. Then Theodore Roosevelt was not an American, for he writes in his autobiography that he never went to the public schools."

Only this month the "Inner-Church Movement," representing thirty Protestant denominations, published its survey in two volumes, and in it makes this report:

"Unless a program of religious education can be created there is great danger that a system of public schools will become naturalistic and materialistic in theory and practice, and that the direction of social development will be determined by the secular influence within the State rather than by the spiritual forces represented by the Church."

Volumes could be filled with the declarations made during the past few years by Protestant churchmen and educators in favor of more general religious instruction of our youth. Charles W. Eliot, President Emeritus of Harvard, condenses what they say, in these words:

"Our schools are desperately in need of religious teaching. It is difficult to exaggerate the urgency of it. The situation stares us in the face at every turn. It is the greatest concern that democrats have to feel about the future in this country, the future of democracy itself. We shall have to look it squarely in the face. It is religion that we want to put into the hearts of the children."—*The Boston Globe*, Nov. 29, 1922.

The Inter-Church Report, just referred to, states that "27,000,000 children of the United States do not attend any Sunday, parochial, or congregational schools." Therefore, the contention that the children can receive religious instruction in the churches is not true. Because of this there is *general advocacy of week-day religious instruction during school hours*—if not in school, then in buildings adjacent to the school.

The Protestant Church Federation of Indianapolis only quite recently (Sept. 22) declared: "A recent writer says that fully 90 percent of the crimes now committed is by boys and young men."

The heart and conscience of the child must be educated along with its mind; it must be prepared for the next life, as well as for this; it must be taught of God as well as of country; patriotism must be instilled not only as a civic, but as a

religious duty. The three "R's" must be supplemented by a fourth "R"—Religion.

GRADE FOR GRADE THEY ARE EQUAL

Catholics would be deserving of censure for operating separate schools (1) if they expected the public generally to support them; (2) if the finished product of the parish school were inferior; (3) if they were not truly American.

But Catholics build and maintain their schools not only at their own expense, but at a big saving to the tax-payers generally. Today everybody is talking about too high taxes; most states have gone to the limit in raising taxes for the support of the public schools we now have; and the cry is for better teachers and more pay for them. Catholics pay taxes equally with other people even when they do not get benefit from the public schools. Then they tax themselves, often till it hurts, to build and maintain their own schools. They pay more than twice as much as any other group of people for education. It is sometimes charged that the Catholic schools are maintained by public taxation, but they are not. It is also charged that Catholics are seeking to secure public funds for the parochial schools, but they are not, though in England, Canada, and many other countries private schools are so supported.

The Catholic Church would not require her people to attend parish schools if they were less efficient than the public schools. Competitive tests in which public and parish schools take part, and which are frequently held throughout the country prove conclusively that, grade for grade, the parochial schools are as efficient as the best public schools. The lifelong dedication of Catholic teachers to their work makes for efficiency; so does the high standardization of grades.

The high percentage of voluntary enlistments of Catholics in the Army and Navy during the past war, as shown by cen-

sus taken at the army camps before conscription was put in force in 1917, prove how genuine is the Americanism fostered in the parochial school.

Nowhere is patriotism so ardent as in Catholic countries; it is a real passion in France, Belgium, Italy, and in the Republics of South America; it is so because it has a religious backing.

The Catholic School fosters patriotism *not only as a civic but as a religious obligation*. Only a short time ago (Sept. 17), Secretary Denby, of the U. S. Navy, said: "The Catholics of the Marine Corps, in which I served, should be of especial interest, since I found that more than 45 percent of the enlisted men were Catholics."

Compulsory education in the public schools is often recommended as the best way of Americanizing the foreigner. Those who emphasize this understand neither the parochial school nor the foreigner. In the parochial school, children of the foreign-born have a point of contact, which those attending the public schools have not. Usually the teachers in private schools understand the language of the childrens' parents; therefore they have the most important basis for Americanizing results, namely confidence. They alone can counteract the *radical literature*—the *only literature* which comes to the foreigner in his own language. A recent Protestant writer declared that *life would not be livable in New York City if the Catholic Church were removed from it*.

HOW PROVIDE THE ROOM AND MONEY?

It would be impossible for most states to provide accommodations in the public schools for all the children now in the parochial schools. *Collier's Weekly* for Sept. 8, 1923, reports there is not seating room for 1,000,000 children who wish to attend the public schools, that 2,000,000 must, therefore, attend only half-days. What if Catholic schools were

closed and 2,000,000 more children knocked for admission into these schools? Consider the situation it would create in the three cities herewith cited:

When school opened in New York City in September, 1922, it was discovered that there were still 116,000 children who must be put on "part time." At the beginning of the year there were 148,000 such children. Just think how the situation would be aggravated if the more than 100,000 children of the parochial schools of that city were compelled to knock at the doors of the public schools for admission. At the recent meeting of the Board of Education of New York City, a \$64,000,000 building program was approved, which it will take four years to execute. The Board authorized the building of sixty-two new elementary school buildings, besides many additions, the purchase of eighty-four elementary school sites, the erection of eight high school buildings, and the purchase of ten high school sites. All these structures, when completed, would accommodate 111,430 pupils, a total just about equivalent to the number of children attending the Catholic schools of New York City. Therefore, if the Catholic schools were closed, \$64,000,000 more would be needed, and the city would have to engage and pay 2,500 additional teachers, at an expense of \$7,000,000 annually. The School Budget for New York City, as it is for 1923, is \$95,805,130.

In Chicago, according to Superintendent Mortensen, 40,000 children are on "part time" attendance during this school term. The Board of Education authorized \$22,000,000 for the construction of eight new buildings and fifteen additions to structures now in use. "But," said Mr. Mortensen, "if attendance increases at the past rate, the part time problem will not be solved." The Superintendent gave the further information that 30,000 children are attending portable schools. If regular school buildings are to be erected for these, he said, \$20,000,000 more will be needed. Again, consider the panic which would ensue, if 100,000 parochial school

children were to be turned over to the city for public school education. It would require \$50,000,000 additional for buildings, and \$7,000,000 annually for extra teachers

Brooklyn, with 50,000 on "part time," would have an unsolvable problem if the 80,000 children now in the Catholic parish schools demanded entry into the public schools.

Note that our comment is on three cities only; in a less degree, but in the same proportion, every large city in the United States would be affected like New York, Chicago, and Brooklyn.

CATHOLICS AND THE BIBLE

CATHOLICS GAVE THE BIBLE TO THE WORLD

It is difficult, indeed, to understand how people can be led to believe that Catholics are not allowed to read the Bible, since Popes have always urged its reading. Note these quotations:

"We should like to see the holy books in the bosom of every Christian family, carefully treasured and diligently read every day, so that all the faithful may thus learn to live holy lives in every way in conformity with the Divine will."—Pope Benedict XV, to the "Pious Society of St. Jerome for the Spreading of the Gospel."

"The more the Gospel is read the more faith is revived. The Gospel is the book which serves for all and everything."—Pope Pius X, to the "Pious Society of St. Jerome for the Spreading of the Gospel," Nov., 1913.

"At a time when a great number of bad books . . . are circulated among the unlearned . . . you judge exceedingly well that the faithful should be excited to the reading of the Bible; this you have seasonably effected by publishing the Bible in the language of your country (Italian) suitable to every one's capacity."—Pope Pius VI, 1778.

"Nothing can be more useful, more consolatory, more animating, because the Holy Scriptures (the Bible) serve to con-

firm the faith, to support the hope, and to inflame the charity of the true Christian."—Pope Pius VII (1820) to the English bishops.

The Bible is for sale at every Catholic book store.

The proscribing measures, which the Church issued in times past, were against *faulty translations*. It is evident that a faulty version of Holy Scripture is not Holy Scripture.

The world owes the preservation of the Bible to the Catholic Church. It was she, which, at the Council of Hippo, in the year 392, determined the Canon of Holy Scripture. It was she, which before the invention of the art of printing, had the Bible copied, hundreds of times, from Genesis to Revelations, by hand. She had the Bible all to herself for more than one thousand years, and could have destroyed it, or mutilated it, or changed it to suit her purpose if she wished.

The so-called *chained Bible* of the Middle Ages was an open Bible. Being a manuscript Bible, it represented the labors of an individual's lifetime. It was usually placed in the middle aisle of the churches, open for consultation, the same as a City Directory is placed at information stations for the convenience of the people. Though open, it was chained in the same sense that the City Directory or Railway Guide is chained so that people might not steal it. Before printing was invented, and the generality of people could not read, the Church taught them by Bible plays, of which the Passion Play is a remnant. The Catholic Church believes the true Bible to be the word of God from cover to cover, and is its greatest defender today against those who are disowning much of its contents and reducing it to mere human authorship. The Catholic Church has a standing *Biblical Commission* to defend the Bible and its supernatural inspiration.

THE "BIBLE DISCOVERY" FABLE

Who has not often read the fables about Luther having discovered a copy of the Bible in the Library of the University of Erfurt, and that the only copies of the Bible extant, before

the so-called Reformation, were in a language not understood by the people? The best refutation of this fable is the letter produced below. This is a copy of a letter recently received from the British Museum by a Protestant who inquired for information. The quotation is from the 1566 edition of Luther's "Table Talk," in which he tells that he was very familiar with the Bible when he was young.

DEPARTMENT OF PRINTED BOOKS

British Museum

London, W.C. 1

29 August 1922

GEO. H. DIEHL

Dear Sir,

We have not got the 1568 edition of "Luther's Table Talk," but we have an earlier one of 1566 (printed at Eisleben) and on page 22 is the quotation which you ask me to verify as Dr. Luther's knowledge of the Bible when he was young. It reads:

Da ich jung war, gewehnet ich mich zur
Biblia, lase dieselbe offtmals, das ich
wuste wo un glicher Spruch stünde, und
zufrieden war, wenn davon geredet ward.

The Latin Bible was continually being printed in Luther's youth, and between 1466 and 1500 there were 14 editions of the Bible in German, many of them with illustrations, a sure sign that they were expected to go into the hands of well to do laymen.

Faithfully yours

A. W. POLLARD

Keeper

Luther says, as he quoted above from a 1566 edition of his own book, published in the very town of his birth:

"When I was young I acquainted myself with the Bible,

read the same often so that I knew where any reference was contained and could be found, when any one spoke about it."

There is on exhibition at present, in our own Congressional Library, Washington, a copy of the "Mazarin Bible," printed by Gutenberg, the inventor of the printing press, thirty years before Luther was born. Notre Dame University has a copy of the Bible, printed in German, in 1483, the very year of Luther's birth, and many German editions had preceded this one.

Menzel (History of Germany, Vol. II, page 233) says: "Before the time of Luther the Bible had already been translated into both high and low Dutch." Seckendorf, Luther's biographer, says: "Three distinct editions of the Bible, translated into German, were published at Wittenberg in 1470, 1483, and 1490—the first, 13 years before his birth; the second, in the year of his birth; and the third, when he was seven years old."

Until the sixteenth century all the educated, and most of the common people understood Latin. It was the language of literature, medicine, legislation, and theology. Hence if the book had only existed in Latin, it would have been in the language of the people. Dr. McGilfert (Martin Luther and His Works, p. 273), says: "The notion that Bible reading was frowned upon by ecclesiastical authorities of that age is quite unfounded." Dr. Preserved Smith (Life and Letters of Martin Luther, p. 14) writes: "The rule of the Augustinians prescribed diligent reading of the Scripture, and Luther obeyed this regulation with joyous zeal." Rev. E. Cutts (Cf. Turning Points of English History, p. 200) says: "The sermons of the medieval age are more full of scriptural quotations than any sermons these days."

PERSONS AND THINGS MISUNDERSTOOD

THE CATHOLIC PRIEST

Most non-Catholics get their notions about the Catholic priesthood from anti-Catholic books, often written by real or

pretended ex-priests. *Our Sunday Visitor* publishes a volume entitled "Defamers of the Church," which we recommend to those who have read the works of Chiniquy, Fresenborg, Crowley, and others. Those who have left the priesthood of their own accord, without previous difficulty with their superiors, never call in question the sanctity of the priestly state.

No one who is acquainted with the preparatory training of the candidate for the priesthood, with his irrevocable dedication to God, with his mode of life after ordination, would need proof that the priesthood is a holy state, and that the Catholic clergy must be virtuous men. Because it takes twelve years for the student to prepare himself for the priesthood, it is usual for the boy to go direct from school to the preparatory seminary; and only those boys who were distinguished for their early piety are accepted. Solid devotions, spiritual reading and meditation, are a part of their daily food during the twelve years, and it is neither blindly nor without mature deliberation that they take the vow of perpetual chastity before their ordination. This angelic virtue must not be violated even by wilful or unclean thoughts much less by any sin of deed. The Church enjoins its observance because the priest is (1) wedded to Christ by a life-long consecration; and (2) because being ordained for men (Hebr. v, 1) his work should not be hampered by family ties (I Cor. vii, 32-34). Christ, the great exemplar of the clergy, was not married; St. John the Baptist, whom Jesus eulogized as "the greatest man born of woman," was not married; St. John, the Apostle, "the disciple whom Jesus loved," is known as "the virgin Apostle." As far as can be learned, St. Peter was the only Apostle who was married, and if his wife was living at the time he was called by Christ, he must have left her, because he declared "We have left all things and followed thee." St. Paul distinctly tells us that he was not married (I Cor. vii, 8); and he gives an excellent reason why the clergy should not be (I Cor. vii, 32-33).

In this day when immorality is prevalent, there should be

at least one body of men who by their very profession and consecration can prove to the world that the practice of continency is possible. While in the early centuries, the Church admitted worthy married men to the priesthood, she never permitted her clergy to marry after ordination. The Greek Orthodox Church follows this practice to this day.

Those Protestants who suspect the virtue of the Catholic clergy are not fair. Do they suspect their bachelor brother or maiden sister, even when these people are mixed up with the world? If there were any danger to the priest, would not Catholic people be the first to demand a married clergy? As a matter of fact they would be the last to approve of a married priesthood, because, like St. Paul, they believe virginity is more compatible with the priest's consecration to God, and with the nature of his rule of life.

It is principally in English literature that the chastity of the Catholic clergy is assailed. Never did the enemies of the Catholic Church in France, or in Spain, or in Portugal, though they strove to rid the country of the Church, ever attack the morals of the clergy. Priests have fallen, but they have been so much the exception, that the fidelity of the general body is confirmed thereby. One lapse usually ends the priest's usefulness. There were times in history when scandals were frequent, but as the Protestant Maitland declares: "It appears to be the testimony of history that the monks and clergy were in all times and places better than other people."

The publishers of the *Truthseeker*, a bitterly anti-Catholic paper in New York, have issued a book entitled: "Crimes of Preachers and Priests"; it covers a long period of time, but its tabulated lists show single Protestant denominations to have more clerical culprits than the Catholic.

The man who has never tasted liquor has no craving for it; and one who has never "known women," who has deliberately vowed to practice perpetual chastity, who celebrates daily Mass and receives daily communion, who is obligated to spend

more than one additional hour in prayer daily, can easily contain himself.

MONKS AND MONASTERIES

It was quite natural that many people in the early centuries, who were desirous of carrying out Christ's recommendation to the "rich young man" in the Gospel, should seclude themselves from the prevalent pagan wickedness of their day to enter associations, whose members strove for great personal sanctity. Such communities of holy men were quite numerous at the end of the fourth century. They gave rise to the foundation of monasteries which for many centuries were by far the best thing that the world had. They were the people's schools and colleges, the social service centers, the places of welcome for travelers and strangers, the nurseries of the arts and sciences.

Our twentieth century is indebted to the monks and monasteries for the preservation of the classics, which are taught in our high schools and colleges; for the history of all the countries in Europe in their beginnings and progress covering several hundred years. Little would there be left of the literature of the first centuries if it were not for the monks; in fact, unless the Almighty had employed other means for the preservation of the Bible, the world would not have it today. All the old manuscript copies of the Bible which are still extant were the work of the monks, and some of them are masterpieces of manuscript art.

The "lazy" monk, which we read of in fiction, and in anti-Catholic books, are invented characters. St. Benedict's Rule, which was observed by most communities, imposed seven hours of labor, two of study, and several hours of prayer each day, and only six hours of sleep. Most of what we read about the morals in monasteries is also fiction or calumny. Says James Gairdner, the English historian: "The old scandals, universally discredited at the time and believed by a later genera-

tion, are now dispelled forever." William Lecky, in his "European Morals," (Vol. II, p. 90) says: "As time rolled on, charity assumed many forms, and every monastery became a center from which it radiated. By the monks the nobles were overawed, the poor protected, the sick tended, travelers sheltered, prisoners ransomed, the remotest spheres of suffering explored."

Maitland, in his "The Dark Ages" (p. 2 of Preface), writes: "That there ever was truth in the coarse and filthy abuse heaped upon the monastic order as a body by some who were forward in the business of the Reformation is what I suppose never was believed by any one who had a moderate knowledge of facts."

The reader will find similar testimony from other Protestant historians of repute, such as Cutts in his "Scenes and Characters of the Middle Ages"; Kemble, in his "Saxons in England"; Canon Farrar, in his "The Victory of Christianity"; George Haven Putnam, in his "Books and Their Makers in the Middle Ages"; Leibnitz, in his "Systema Theologicum."

THE PUREST WOMEN SLANDERED

There are in the United States at this moment more than 50,000 women who have, of their own free will, left home and, in many instances, fortunes, in order to "instruct others unto justice, to nurse the sick in the hospital, to care for the orphan and the aged, and the wayward, in special Homes—as a life-long work. Hundreds of thousands of such saintly ladies are working for God, for the souls of others and for their own sanctification, throughout the world. They are often called "Spouses of Christ," because they have chosen Him as their only lover.

Only those Protestants who have come in close contact with the Catholic Sister seem to understand her and her motive. Ask the old soldier who was nursed by one of them on the battlefield; ask the man who experienced her unselfish devo-

tion when he was ill; ask any of the thousands of ladies who were taught by one of them in a Catholic boarding school; and see if their estimate of the nun is that which others have gleaned from the pages of the novel, or from teachers who were most hostile to the Catholic Church and who entertain most unwarranted ideas about Catholic sisterhoods. The Convent Inspection laws which were passed in recent years in those states where Catholics were few and where bigotry is intense, were born of the suspicions provoked by anti-Catholic training, and not by any abuses even apparent. Those laws are no longer applied, because every "inspection" only brought the Sisters into more favorable prominence.

No girl is ever forced into the convent against her will; no girl would be detained in the convent if she wanted to get out. Therefore, there can be no such thing as an "escaped nun." On the contrary, a noviate of several years precedes the entry of the young lady into the religious life, and she is even urged not to take the step unless she is sure she will find her life's happiness in such a vocation. Those who are in Convents are there solely to live pure and holy lives, and they are even under vow to observe chastity in the strictest manner. When religious communities were dissolved in France and some other countries, their bitterest enemies never thought of charging their members with evil lives.

The present-day anti-Catholic lecturer gets his story from women who were committed to Reformatories in charge of Sisters of the Good Shepherd. These girls are sent there against their will, just as the wayward girls in our state reformatories are there against their will. Inmates of the Houses of the Good Shepherd are not even permitted to become nuns. It is from such convent *institutions*, and *not from convents*, that there have been "escapes."

MARY AND THE SAINTS

St. Luke (Chapter I, 26, 27) records something wholly un-

precedented. He reports that, 1923 years ago, an angel descended from Heaven, delegated by God Himself to honor a humble pure virgin of Israel. In God's name the angel greeted her, declared her to be "highly favored," told her that the Lord her God was with her, that of all women she was most blessed.

How, then, can one ask why Catholics pay any marks of honor to the Blessed Virgin Mary? If the Archangel Gabriel honored her, if God so honored her, even before she had become the mother of His Son, then Christians have many additional reasons to honor her—after she became Christ's mother; after she had endeared herself to Him at Bethlehem, in Egypt, at Nazareth, and on Calvary; after Christ Himself honored her and was "subject to her." One single sentence in the Bible says vastly more about Mary than a whole book could say about a person: "*Mary, of whom was born Jesus*" (Matt. I, 16). Surely no further Bible warrant was needed for the love and honor which Catholics pay to Christ's mother. If more were needed we could have it uttered under the inspiration of the Holy Ghost: "All generations shall call me blessed" (Luke I, 48).

When Catholics call Mary the Mother of God they know she was not the mother of His divine nature, but was the mother of Him who was God. Matthew justifies this designation, so does Luke, so does Elizabeth, so does the Council of Ephesus in the fourth century.

Let it be distinctly understood that *Catholics do not worship* Mary, nor pay her any divine homage. If they did they would be guilty of idolatry. When the term "worship of the saints or worship of the Virgin Mary" is used in books, it is to be understood in the sense of "*honor*," "*veneration*." In the old English Bibles we read "worship thy father and thy mother"; also "Thou shalt then have *worship* in the presence of them who sit at meat with thee." The Bible obligates us to honor our parents, to honor the king, *to honor all to whom honor is due.*" Love often exaggerates, but Catholic teaching

is clear. Some men say they "*worship*" their sweethearts, but you know what they mean.

Every Catholic catechism distinguishes between the *worship* we must pay to God, and the honor which we pay to the Saints. We honor the memory, and are urged to imitate the civic virtues of great personages long since dead, such as Washington, Lincoln, Roosevelt. Men and women band themselves together in societies and organizations under the patronage of persons who are not even Christian, such as Pythias, Pocahontas, etc. In fact, it is the custom today to select animals as patrons of our fraternal organizations; and thus we have Elks, Eagles, Moose, and so on.

If no serious objection can be brought against these customs, how can people reasonably object to Catholics honoring the memory and imitating the virtues of the Saints—of those, who followed the Master most closely, and who are now with Him in His kingdom of Heaven?

It is often thoughtlessly said that we detract from the honor we pay God by paying honor to the Saints. The contrary is true. We honor the Saints only because of their relationship to God. Would we dishonor the President of the United States by paying honor to his mother or to his dearest friend? All honor paid to the Saints redounds to God, "who is glorified in the assembly of His saints" (ps. lxxxvi, 8). Catholics recognize the truth that there is only *one mediator of redemption between God and man*, and they never pray to a saint as they pray to God. They ask the prayers of a saint just as they would ask your prayers. Surely you may pray for me and I may pray for you, without interfering with Christ's mediatorship. Christ is the *only mediator by redemption*; we are mediators by *intercession*; and so are the saints, as we are taught in the doctrine of the "Communion of Saints," contained in the Apostle's Creed.

Did not Christ declare "where two or three are gathered together in my name, there am I in the midst of them" (Matt. xviii, 20)? Whom more influential could we gather together

with us in prayer than those Saints, say, who shed their blood for Christ? Visit the catacombs near Rome, those underground churches which the Christians of the first centuries built, and you will see many evidences that the first Christians honored and prayed to the Saints.

CATHOLICS ARE NOT SUPERSTITIOUS

The accusation of superstition does not come with good grace from non-Catholic Americans, who carry charms for good luck, fear to travel on Friday, or to sit with twelve others at table, who consult fortune-tellers, mediums, etc.

Some Catholics are given to superstition, but as a whole they are more free from superstition than any other people, because they are taught in their first catechism that superstitious practices violate the First Commandment of God.

While some things practiced by Catholics are regarded as superstitious, they are not so at all when properly understood. For instance, Catholics would no more think of praying to a statue, before which they might kneel than you would think of praying to your bed before which you kneel. The placing of statues in our churches has the same meaning in religion that the placing of statuary in the Hall of Fame in the nation's capitol has in civic life. In the former case the images portray those who have served their God well; in the latter case those who served their country well. If the church is God's house, it is fitting to have pictures of His friends therein, just as it is fitting for you to have the pictures of your friends in your house. You do not worship the statuary or pictures in your house; neither do Catholics worship the statuary or pictures in the house of God.

Catholics honor the crucifix for what it symbolizes; just as we all honor our flag for what it symbolizes. When Catholics wear medals in honor of Jesus or His blessed mother, their purpose is not different from your practice in wearing

a lodge button. In both instances it discloses membership in a confraternity.

One would think from what he reads in anti-Catholic literature, that every Catholic possessed relics of the Saints and worshipped them. As a matter of fact very few individuals, very few churches, possess relics of Saints for veneration of the people; and in no case may a relic be worshipped. Fabulous prices are paid for relics of Shakespeare, or Washington, and others, and they are treasured because of their past association. So the Church treasures relics of her martyrs and of her great heroes of sanctity, but she would hold it to be a grievous sin to worship them—and surely Catholics have sufficient common sense not to worship them.

Because the Catholic Church is so misunderstood in this matter, Protestant missionaries often misrepresent in their correspondence (probably without intending to deceive) the practices of people in Mexico, South America, and other places.

FAKE OATHS AND BOGUS DOCUMENTS

I. THE "DARK CLOUD" FAKE

Ever since the time of Pastor Chiniquy, who was ousted from the Catholic Church about seventy years ago, the words ascribed to Lincoln have been exploited by our enemies without any attempt at proof. What will surprise the reader is that even Tom Watson declared the quotation to be a forgery. In the *Columbia Sentinel* of Thompson, Ga., we read the following:

NELSON'S PERPETUAL LOOSE-LEAF ENCYCLOPEDIA

New York City, Nov. 30, 1920

HON. THOS. E. WATSON

Dear Sir: A question has arisen over a quotation upon which I think you will be able to set us right. The question is

—did Abraham Lincoln say: "I do not intend to be a prophet, but, though not a prophet, I see a very dark cloud on our horizon, and that cloud is coming from Rome."

Did President Lincoln make or write the above remark? If so, in which of his writing and what edition of the same will I be sure to find it?

Thanking you for whatever information you can give me in this matter, I am,

Yours very truly,

WM. A. MYERS

Thompson, Ga.

Dec, 11, 1920

MR. WM. A. MYERS

381 Fourth Ave.

New York City

Dear Sir: Yours of November 30th received, and would have been answered sooner had I not been absent in Florida.

For the last thirty years the alleged quotation from Abraham Lincoln has been in circulation.

He is said to have made the prophetic remark during his second term, after the profiteering corporations of the Civil War had accumulated such vast fortunes, and were exerting their power over Congress.

Those who claimed authenticity for the statement of Mr. Lincoln asserted that it appeared in a letter which he wrote to a personal friend in the West.

I do not remember the alleged name of this friend, but I do distinctly remembered that no such letter was ever published.

I had no confidence in it myself, and never used it in any of my speeches or writing.

My opinion is that it was fabricated after Mr. Lincoln's death.

Yours truly

THOS. E. WATSON

Note, however, what President Lincoln did say: "I am not a Know-Nothing, that is certain. . . . When the Know-Nothings get control it will read: 'All men are created equal, except negroes, foreigners, and Catholics.' When it comes to this, I should prefer emigrating to some country where they make no pretense of loving liberty—where despotism can be taken pure, and without the base alloy of hypocrisy."—Abraham Lincoln, "Recollections of Abraham Lincoln," Lamon.

II. THE BOGUS K. OF C. OATH

During the political campaign of 1912 (and also at various times since) there was distributed throughout the country a bogus oath alleged to be the oath of the Fourth Degree, Knights of Columbus.

When the attention of the Knights of Columbus was called to this fake oath, they immediately sent forth vigorous denials. This, however, was not sufficient to convince many people; hence two other steps seemed necessary:

1. To exhibit the entire ritual of the Knights of Columbus to leading Protestant gentlemen, and have them pronounce upon it.

2. To bring the matter into court, in some manner, by action against those circulating the oath, to the end that it might be denied under the form of sworn testimony, and those engaged in diffusing it obliged to submit proof or to admit the falsity and fraudulent character of their work.

The first step was taken in a number of localities.

At Seattle, in October, 1912, members of the Knights of Columbus laid before a committee of non-Catholic citizens, including J. P. Lowman, President of the Chamber of Commerce, and J. E. Chilberg, Vice-President of the Scandinavian Bank, the actual Fourth Degree obligation of the Knights of Columbus and this committee thereupon issued a statement upon

the facts, declaring that the obligation taken by the Fourth Degree members "*is one of loyalty and patriotism to our flag and our nation.*"

A still stronger presentation is exhibited on page 2817 of Volume 52, of the *Congressional Record* (Friday, January 29, 1915). Hon. Wm. Kettner, a Congressman from California, reports the matter in a speech on the floor of the House: "As a thirty-third degree Mason, and a working member of the Masonic order, I esteem it a privilege to present this report of these distinguished and fairminded gentlemen on a subject which has been grossly misrepresented and has caused religious bitterness and strife. . . ."

The Report of a Committee of Masons

"We hereby certify that, by authority of the highest officer of the Knights of Columbus in the State of California, who acted under instructions from the supreme officer of the order in the United States, we were furnished a complete copy of all the work, ceremonies, and pledges used by the order, and that we carefully read, discussed, and examined the same. We found that, while the order is in a sense a secret association, *it is not an oath bound organization*, and that its ceremonies are comprised in four degrees, which are intended to *teach and inculcate principles that lie at the foundation of every great free state*. Our examination of these ceremonies and obligations was made primarily for the purpose of ascertaining whether or not a certain alleged oath of the Knights of Columbus, which has been printed and widely circulated, was in fact used by the order, and whether, if it was not used, any oath, which was or would be offensive to Protestants or Masons, or those who are engaged in circulating a document of peculiar viciousness and wickedness.

"We find that neither the alleged oath nor any oath or pledge bearing the remotest resemblance thereto in matter,

manner, spirit, or purpose is used or forms a part of the ceremonies of any degree of the Knights of Columbus. The alleged oath is scurrilous, wicked and libelous, and must be the invention of an impious and venomous mind.

MOTLEY HEWES FLINT

33rd Degree Past Grand Master of Masons of California

DANA REID WELLER

32nd Degree Past Grand Master of Masons of California

WM. RHODES HERVEY

32nd Degree Past Grand Master Scottish Rite Lodge

SAMUEL E. BURKE

32nd Degree Past Master and Inspector of Masonic District

A Law Suit

The matter was also brought into court. In Feb., 1913, one Megonegal, a circulator of the bogus oath in question, was haled into court at Philadelphia, and was held on charge of libel. At the hearing, James A. Flaherty, national head of the Knights of Columbus, went upon the witness stand and repudiated the oath as bogus. We quote from the *Philadelphia Ledger* of February 20, 1913: "Mr. Flaherty was asked whether there was a word of truth in the allegation that the papers represented was the oath of the order. 'It is a tissue of falsehood from beginning to end,' he declared."

Subsequently, C. H. Stage, 4143 Lancaster Avenue, and Charles Megonegal, of Forty-third and Brown Sts., entered pleas to indictments charging libel and conspiracy to libel the organization, in Quarter Sessions Court, on Jan. 30, 1914, says the *Philadelphia Evening Telegram*.

Megonegal, who printed the circulars, entered a plea of guilty to the indictments, while Stage, who distributed them, did not contest the charges, entering a technical plea of *nolle contendere*.

Still Another Suit

A. M. and G. E. Morrison, of the *Mankato Journal*, were found guilty of libel in the court of Waterville, Minn., on July 24, 1914. Their paper, *The Journal*, had published an article charging that E. M. Lawless, of the *Waterville Sentinel*, had taken a treasonable oath on becoming a member of the Fourth Degree of the Knights of Columbus. William J. McGinley, of New York, custodian of the rituals of the order, submitted to the court the complete obligation taken by members of the Fourth Degree, and Dr. E. W. Buckley, of St. Paul, who was master of ceremonies at the time the obligation was administered to Mr. Lawless, testified that that was the only obligation taken by him. The foreman of the jury which found the Morrisons guilty was a Methodist minister.

The Morrisons subsequently appealed the case, but withdrew their plea, pleaded guilty, and paid a fine. A number of similar cases, with equally conclusive results, were tried in different parts of the country.

III. A LIE COPIED IN MANY PAPERS

Many of our readers are familiar with the bogus articles entitled "Rome in the Government," represented as having been written for the *National Catholic Register* by a Catholic, but which, as a matter of fact, is the *invention of an unscrupulous enemy of the Catholic Church*. It begins with this paragraph:

"It is God's plan that the Holy Father of Rome should be the temporal and spiritual head of His Kingdom on earth. It is the same today as in the time of the first paper, etc."

The best answer to this is that which appeared in the *Kansas City Freeman*, which is fair enough to call on the editors of its sister papers to make the same repudiation. Several official organs of the Masonic Order, such as the *Crescent*, of Illinois, and the *New Age* of Washington, have published this

bogus document. The following is the repudiation contained in the *Kansas City Freeman* (Dec. 17, 1920):

"Some of our zealous brethren have seen a certain dirty piece of propaganda purporting to have been printed in the *National Catholic Register*. You may recall it without our printing it. It condemns Masonry and the Republican party and commends the Democratic party and the Catholic Church, and intimates that the Democrats and Catholics are on good terms with each other. This foolish article fell into our hands more than a year ago and since that time it has been mailed to us frequently with the suggestions that Masons ought to see the rank, subtle work being done by the Catholics. We have been pained to see this article printed in some church and Masonic journals. It looked suspicious to us and we delayed printing it until it could be investigated; we never did believe that there was an editor of a Catholic paper who was fool enough to print such an article even though it might have expressed his sentiments. Upon investigation, we were informed that *there is no such paper in the world as the National Catholic Register*, to which this article was credited. The local Catholic paper made some comments on this article, published several affidavits and an offer was made of one thousand dollars to anybody who would produce a recognized Catholic paper that ever printed that article. We are convinced that this article was written and subtly circulated for some mean propaganda purpose."

IV. BOGUS POLITICAL HAND-BILLS

Below is a facsimile of a dodger, gotten up by enemies of the Catholic Church, but made to appear to be of Catholic origin:

Catholics Beware!

The so-called "Good-Government" and "Anti-Machine" tickets circulated during the past few days are not what they

purport to be. They are the insidious propaganda of the unholy heretic orders—Freemasons, Odd Fellows, Knights of Pythias, Orangemen, Knights of Luther, and last and most villainous of all, that cowardly hooded band—The Ku Klux Klan.

Remember the injunction of the Holy Church, as voiced by Bishop Gilmour: "Nationalities must be subordinated to religion and we must learn that we are Catholics first and citizens next."

Vote only for Catholics or those who are known to be broad-minded in their attitude toward the Holy Church. Do not toss your vote to the enemies of our cause by supporting a single candidate whose name is published on the "Good Government" ticket.

Catholic Welfare League

Our Sunday Visitor, Huntington, Ind., offers \$1000 reward for proof that these documents were ever issued by Catholics.

ASK FOR PROOF BEFORE GIVING ASSENT

The disturbers of the peace in our country tell you that seventy-five percent of public school teachers are Catholic. Taking the country as a whole, not ten percent of the public school teachers are Catholic. In some cities, like Boston and Chicago, where Catholics constitute from forty percent to sixty percent of the population, it is natural that the percentage of Catholics teaching school should be higher. But in such cities the Catholic school teachers are as devoted to the public school system as any other teachers are, and we are sure that their religion is never thrust upon their work. Many Protestant public school teachers are Sunday School propagandists as well, and it is common for them to do considerable propaganda for their church among the children. We doubt if this is ever done by any Catholic teacher.

The Knights of Columbus are given credit for thousands of

things which they are not doing or have never intended to do. They are not spending any residue of a war fund for any cause whatsoever except the rehabilitation of the doughboy and his education. They are not spending any of that sum for welfare work in Italy; they are not trying to drive Methodists or Baptists out of Rome; they are not raging any kind of anti-Protestant or anti-Masonic fight.

THERE IS NO OCCASION FOR WORRY

It is said that Catholics are charged by Rome with the duty of *making America Catholic*, and the emphasis is always laid on the word "make." We have heard this for twenty-five years, but there has never been any stir on the part of Catholics in this direction. Their indifference towards the spread of the faith is, on the other hand, a very noticeable trait. The Catholic clergy, as any observing person will agree, have not even as much contact as they should have with the Protestant body, and the Catholic lay people erroneously act as though they were to keep entirely mum about their religion.

The Methodists certainly would like to make America *Methodist*, as well as the Baptists to make it *Baptist*, and Catholics to make it *Catholic*. But this can never be done except by convincing the people of the truth of their respective claims. As far as the Catholic religion is concerned, it teaches that *no one* may be added to the Church *by force*. Even if you, the reader, wished to become Catholic, and you could not believe Catholic teaching, you would not even be accepted by the Church. We can't "*make*" America Catholic, nor Methodist, nor Baptist.

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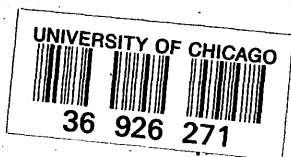
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HARPER STORAGE

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NOV 13 NOV 17 '33	H. Odell Blake Hall
MAR 14 '34 MAR 24 '34	J. Milton 504 C. 68th
AUG 21 '36 AUG 29 '36	V. Daniel 5757 Winn.
JUN 20 '37 SEP 24 '37	V. Daniel 5757 Winn.
OCT 29 '37 NOV 5 '37	Bousman C.T.S.
DEC 30 '37 JAN 5 '38	Bousman C.T.S.
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